SPECIAL COLLECTIONS

EAST WEST 東西報

THE CHINESE-AMERICAN JOURNAL • PUBLISHED WEDNESDAYS • VOLUME 8, NUMBER 13 • MARCH 27, 1974 • 15 CENTS

THE MIGRATION TO THE OTHER CHINATOWN

By RICHARD SPRINGER
Research by Paul Hui
(*First of two parts*)

'Why doesn't the newspaper do article on the 'Other China-m'?" someone suggested. "Who uld we contact in Oakland?" I ponded impulsively. "No, not :land; the Richmond Chinese," person corrected. "There are er Chinese in Richmond than :land," I retorted shortsighted-'When is the last time you visit-San Francisco's Richmond dis-t? Go take a look," I was ad-d.

'operty in the Richmond dis-t is like yesterday's gasoline. scooped up quickly, prices are rocketing, there's always a line good buy and tomorrow could g a "no more available" sign at entrance.

cording to the 1970 U.S. cen-the Richmond district accom-ates more than 17.5 per cent of otal Chinese population in San cisco. The census found 10,265 ese in the Richmond in 1970, hat number has changed dra-cally since then. One real estate agent speculated that last year over eight of every ten new family-dwelling purchases were made by Chinese.

The housing ownership maps on pages 6 and 7 present graphic evidence of the migration of Chinese to the Richmond district and their concentration in the southern part of the district. The first part of this article will look at some of the reasons Chinese are settling in the Richmond and how they relate to an existing district planning organization. Next week, the rise in property value and zoning changes will be examined.

SECURITY

"Getting a place to live is the most basic kind of security. For the Chinese who is a recent immigrant, to own the house is not to have to worry about being chased out," says Mrs. Yeeling Fong of the International Institute of San Francisco. Mrs. Fong feels that most Chinese in the Richmond are not interested in land speculation. They choose the Richmond because they have friends there and because there is excellent public transportation to Chinatown.

"The social identity of the Chinese in the Richmond is still in Chinatown," according to Rev. Wesley Woo, a Presbyterian minister in the district. "The only social organizations here are the churches," he says. Reverend Woo considers the Chinese unique in that they are willing to spend so much of their income on housing.

Both Mrs. Fong and Rev. Woo see the Richmond Chinese as basically a "bedroom community," who have their jobs and do their shopping in the Chinatown core area.

"Oh, even though there are some Chinese-owned shops in the Richmond, you don't go to a restaurant every day," says Mrs. Fong, who lives in the Richmond. "Besides prices are a little higher out here."

SACRIFICE

Jon Wu, a health educator for the Public health Department and a vice president of the Planning Association for the Richmond (PAR), feels that "most people don't realize how much they (the Chinese) sacrifice" to buy a home.

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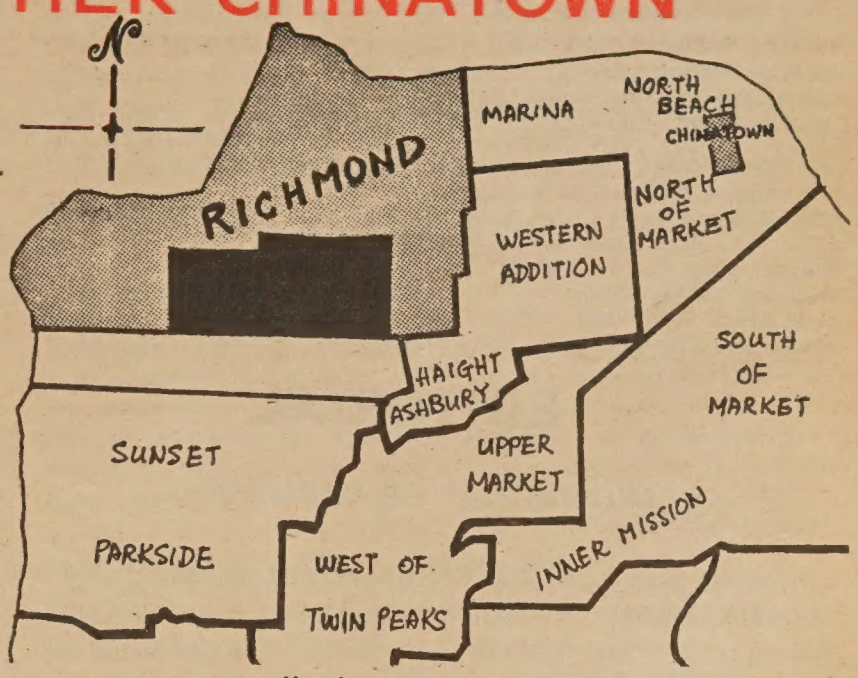

三藩市區域劃分圖。

Ronald Louie Sentenced

nald Louie, 51, was sentenced ix months' imprisonment ch 18 for lying to the Federal d Jury investigating gam-; and police payoffs in China-n.

uie, clad in a blue blazer with buttons, told U.S. District ge William T. Sweigert: "I t think I was guilty. If they police undercover agents) 't ask me to open up my place gambling, I wouldn't have. If didn't ask me for money I dn't have given them money."

uie's lawyers, Charles Garry Allan Brotsky, filed notice of al, and Sweigert lowered e's original sentence of two s in prison to six months. gert stated that he recog-l existing "extenuating cir-stances," which included ie's limited education, his lan-e problem, the fact that gam-is almost part of the Chinese re, and the fact that Louie fearful of reprisals if he d informer before the grand the *Chronicle* reported.

uie, a former chef and mer-seaman, was convicted of counts of perjury for lying he denied making payoffs to officers and for saying he o knowledge of gambling in town.

PIN DISTRIBUTION IN CHINATOWN

Wednesday, March 27
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Richmond Chinatown— the last ten years

By KEN JOE
Translated by Paul K. Hui

The Richmond district of San Francisco, because of an ever-increasing Chinese population, is known as the New Chinatown. According to the 1970 census, there are approximately 9,000 Chinese living in the Richmond.

In the established Chinatown there are more people than there is room to expand. For the increasing number of new immigrants arriving each year, finding accommodations elsewhere has become a matter of utmost urgency. But in the past, due to discrimination in housing, the language barrier, lack of mobility and other obstacles, it was not easy for the Chinese to move out of Chinatown.

Recent years have clearly shown favorable changes in these conditions, and as a result, there have been more and more Chinese homes established outside of Chinatown.

There are three districts in San Francisco that have been established as alternative sites for settling outside of Chinatown: the Mission, Richmond and Sunset districts. The North Beach area remains the first choice for the Chinese; but this area neighboring Chinatown has already been merged with Chinatown itself to form the Chinatown-North Beach area. It can no longer be considered an independent Chinese community district.

MISSION DISTRICT

Among the three districts mentioned above, the Mission was, for a period of time, the favorite settlement site for the Chinese, because of its fine weather, convenient transportation (in terms of getting to and from Chinatown), prosperous businesses and inexpensive housing. All these were conditions well suited to the Chinese.

But before too long, the low rents also caused an influx of blacks and Chicanos into the Mission, adding to the complex make-up of the residents. Moreover, during the construction of the BART stations in the Mission, businesses in the district were dealt a highly damaging blow. They have not recovered from that slump since. As a result, the Chinese stopped moving out in that direction.

Then there is the Richmond. In this district, convenience in transportation, and an abundance of small businesses that provide easy shopping, are assets. Also its proximity to Golden Gate Park makes Richmond a favorable residential district. In the last decade or two, many Chinese moved into the Richmond. According to real estate sources, when a Chinese considers buying a house today, his first choice is the Richmond district.

Due to the popular demand, property value has shot up over 50 per cent in five years. And houses in the Richmond are rarely up for sale now. This has caused a shift of focus to the Sunset district, which is relatively farther away. The houses in the Sunset are also very much in demand now, as Chinese, unfamiliar with other types of investments, have a tendency to protect their monetary resources from devaluation by investing in real estate, and prefer to own their

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Housing Ban Against Children Approved

By MABEL NG

Children could rapidly become an endangered species in San Francisco, in light of a decision made by the Board of Supervisors last Monday to sanction discrimination against families with children in housing rentals.

An ordinance, sponsored by Supervisor Quentin Kopp, designed to do away with the "no children" tag at the end of housing listings, was defeated 8-3, despite support from numerous individuals and community organizations.

Opposition, led by Supervisor Dianne Feinstein, focused on enforcement problems and on the idea that high-rise apartments might not be suitable for children to live in. It was stated that apartments offer no play area for children and that children might fall out of windows as well as damage elevators.

It was also argued that passage of the ordinance might mean a violation of rights of owners by the imposition of life-style patterns that owners might not agree with. At present, it was cited, 50 per cent of the city's landlords object to having children on their premises, 10 per cent accept them with conditions, and 40 per cent accept them unconditionally.

SUPPORTIVE HEARINGS

In hearings before the board's Committee on Planning, Housing and Development, which recommended a "do-pass" on the ordinance, labor unions, church councils, working mothers and others argued that the survival of a diversity of life styles in the city demands passage of the ordinance.

They presented statistics showing San Francisco to be a city increasingly catering only to single persons and the elderly. Since the last census, it was cited, 18 per cent of the school-children population has disappeared to the suburbs and elsewhere, as families find it more difficult to find housing at any price.

Edith Witt of the Human Rights Commission stated that as housing shortages plus increased rental costs are already problems in many neighborhoods of the city, the defeat of the proposal creates an additional burden for families living or hoping to live in San Francisco. "The supervisors can say 'no' to an ordinance but not to the problem," she said.

CHINATOWN HOUSING

In Chinatown, where the housing problem continues to be an eyesore, the defeat of the ordinance comes as a blow to many. According to Mason Wong, director of the Youth Service Center, with housing a premium in Chinatown, the board's action means continued discrimination against Chinese families, especially since 50 per cent of Chinatown's population is under 21.

"The environment becomes unhealthy when only single people and the elderly live here. Without a good cross-section of different age-groups, Chinatown youths with family problems could be exposed to social conditions that do them no good," he stated.

Wong added that the proposal's defeat means the city's tax basis shrinks, with income-producing families moving to outlying areas. Many Chinese, however, in attempting to move to suburbia, find themselves beset by language and social problems.

Po Wong, director of Chinese Newcomers Service Center, finds this especially true in the case of low-income immigrants, many of whom have large families. He cited that although landlords in Chinatown do rent to large families, the defeat of the proposal serves to magnify the already overcrowded conditions of Chinatown, in that housing rentals in other sections of the city may be foreclosed to families with children.

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EDITORIAL

MOVING OUT OF CHINATOWN

We are glad to see that Chinese-Americans are moving out of old Chinatown. To some, it means better housing and living conditions. To others, it means a changed neighborhood and life style. To still others, it signifies an attempt to break away from the restrictions of old Chinatown and a willingness to join with the larger community.

Old Chinatown has given Chinese-Americans a place to live, to work and to play for decades. It is still a most reassuring place for new immigrants, completely unprepared for a totally different culture. Old Chinatown has its positive values. But it also has its weaknesses. Topping the list is that it has not kept up with the times. It is still upholding traditions which have long been discarded by the majority of the Chinese. It has resisted the assimilation process without examining the overall effect on the second generation. It has, on many occasions, polarized the community residents on issues which have no direct effect on the community. Here indeed we see a microcosm filled with gossip, rumors, foreign agents' activities and private feuds.

No doubt that as Chinese-Americans move out of old Chinatown, they will find some ways of getting together. As neighbors and as persons who share a common heritage, it is a healthy sign when they seek unity and fellowship. However, we hope that when new community organizations are formed, caution should be taken against cliquishness, clannishness, foreign political influence, racism, and all sorts of chauvanistic attitudes* in the name of Chinese tradition.

*Traditional China was plagued by many Chauvanistic attitudes, such as the superiority of the male, the great Han, the scholar-official, the popular surnames, the well-to-do districts, etc.

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LETTERS TO THE EDITORS

Responding to Chinese Times Editorial

(We regret that because of space limitations, we must edit the following letter submitted in response to the Chinese Times' *editorial on the Chinese Culture Center translated in E/W last week. We encourage all our readers to submit copies of their letters on this subject to Lim P. Lee, president of the Chinese Cultural Foundation, and S. K. Lai, editor of the* Chinese Times. *—Ed.)*

Dear Editor:

Once more the *Chinese Times* aims its pen at the Culture Center and uses it as a scapegoat to fire away its out-of-date rightist rhetoric at the leftist elements in Chinatown. . . . The *Chinese Times* says that there are people in the top positions of the Center who are leaning towards the left. I don't know of anyone who is leaning left in the Board of the Center or is it left-leaning to have an open mind in the matter of presenting the many aspects of Chinese culture? . . .

The editorial leads on to attack the Communists as being oppressors of the people, of stripping bare the last vestige of the people's freedom, of Mao being a tyrannical emperor who is worse than Shih Huang T'i. The editorial goes on to ask the Culture Center what it is going to do about the current campaign to criticize Confucius that is going on in Mainland China and denounces it as Mao's scheme to destroy China. . . .

There are some points that the *Chinese Times* editorial did not consider: (1) for the center to engage in any political activities, it must give up its non-profit status; (2) Shih Huang T'i was the leading critic of Confucius during the Ch'in dynasty, and it was the ruling class that proclaimed Confucius a sage; (3) Confucius' ethics are oppressive towards women and were introduced to the people as a method of keeping the masses in line by the ruling class.

The reactionary rhetorical editorial by the *Chinese Times* is biased and opportunistic in character. Disguised as a criticism of the Culture Center, the editor goes all out to denounce Communism, the People's Republic of China, and Mao, and leaves the matter of the Culture Center way out in space somewhere. No suggestions as to how to improve the program at the Center or how it can be more beneficial to the community at large were made.

. . . To me, what the *Chinese Times* editorial was all about . . . (was) an opportunity to extol Confucius, Taiwan, and feudalism and to expose Mao, Communism, and the working class.

. . . I wish to ask the editor of the *Chinese Times* to refer back to the question of "What is Chinese culture?" and think over for once who oppressed the people, who neg ed the people, who acquired ishly, who loved war? The ants of China or the rich of Chi

A member of the communi
J. L. Wong
San Francisco

E/W 'HYPERCRITICAL'

Dear Editor:

Freedom of expression and minimal editing notwithstanding, it would be a shame if your restructured editorial board does not flex its policy to spare the community somewhat from your writers' needless assaults.

Recent examples are Mabel Ng's massacre of the Miss Chinatown Beauty Pageant (E/W 1/30/74), and Mary Jew's conjecture that the fashion show was another possible misuse of human energy (E/W 2/13/74).

Granting that adeptness has its rightful place in such events, it is somehow healthy to note that community spirit and tolerance superseded its deficiency. Furthermore, it is chilling to imagine our diversion being restricted to relation with a cause.

Your goal to "educate the community to have patience and objectivity" can well begin at home. Your readership cannot be conditioned to vengeful-like, hypercritical journalism—only hopefully to thoughtful suggestions. This may incidentally lessen your necessity to refute the rumor that your personnel is of a common ideology.

Laura Yip
Firebaugh, Calif.

(E/W has long recognized the division in the Chinese community concerning the merits of the Miss Chinatown USA pageant. Although like others in the community, we would welcome an alternative plan to celebrate the New Year, we feel it is still our responsibility to cover the event as it happens. It is our contention that interviews with the contestants by reporter Katie Choy as well as the front-page story by reporter Wally Lee on the pageant are enough to show that E/W is more than willing to give the pageant positive reporting.

Concerning the last line in reporter Mary Jew's article on the fashion show, she was criticizing fashion as a way of raising funds, not the volunteers' efforts in a worthy community project. We apologize for any misunderstanding arising from that statement.

We value all our readers' comments. However, we feel that reporters as well as community persons should be allowed to express diverse viewpoints. Articles or letters critical of community programs have been, and will continue to be, given serious consideration. —ed.)

DON'T CONDEMN THE POOR

Dear Editor:

A few individuals have decried clamorously about "dignity" in regards to the SLA distribution of free food and have condemned those poor people who went to get that food. Would those same people be willing to give money to the poor from their own pockets?

Morally speaking, the methods by which the SLA executed their actions are wrong, but the distribution of free food to the poor is apolitical. Hunger is another form of social injustice.

Is it shameful to be hungry? Where does one draw the line between dignity and resourcefulness? In the late twenties and mid-thirties, some poverty-stricken parents sent their children to the grocery stores or restaurants to get left-over foods for their lunch or dinner. Some of those children now have their own businesses or are engaged in professions. Had

Continued on page 3

FASHION SHOW COMMITTEE RESPON

Dear Editor:

Constructive criticism and u gestions are always welcome b people who are sincerely tryin do a good job, whether the wo for charity or otherwise.

In response to the open l written by Rose Chang in the 27, 1974 issue of East/Wes garding "Suggestions on Fa Show":

1. The fashion show was he the Sheraton-Palace in an h effort to accommodate the a viewers who have not been a see the show in the past be the largest restaurant in C town, the Empress of China, only 600 in the banquet roo approximately 200 on the floor.

2. Using Miss Chinatowns former years is a valid sugge However, this is no guarante their emceeing will be an im ment. This year, as part commitment to the fashion we were requested to em professional fashion comme The mistress of ceremonies Steve Genis, is a very speaker and many in the au commented on that fact.

3. It would be virtually i sible to offer a second show the senior citizens at a lowe for several reasons. First, th nese senior citizens are not f conscious. They are more in ed in the pageant than the f show. Second, we have to ta account that the whole idea fashion house sponsorship i high hopes of selling clothes viewing audience interest clothes modeled by 18-2 olds. Third, the contestan booked up every day of the during their stay and the m are from out of town and m turn to school or work righ the fashion show and par Saturday. The Chinese Ch of Commerce pays for tr expenses, full room and boa all expenses during their the city. Staying over for a fashion show would not be f

4. Credits and thank-yo always in order regardl whether the affair is for ch otherwise. As a matter of f made an extra special effor be redundant in our credit not true that the commi always composed of the people. Many changes are bring in new talents and i order to insure some co the chairlady, or co-chairl usually someone from the p year. The individual co members have nothing per gain from this show but a f worth in serving her comm

Sincerely,
Mrs. Sinclair Louie
Fashion Show Chairman
Chinese Chamber of Com
San Francisco

THE OLD SAME JAZZ

By KEN WONG

LEGMAN

We were a no show the last time. Like the "Chi-Am Corner" had it, "Last week Ken Wong didn't come through with a column because he was too busy writing the news at the *Examiner* . . ." Have a shot of irony. We did little writing that week. Spent most of the time as a "legman." No, not standing around the corner whistling at passing limbs. Most chicks wear pants nowadays. A legman is a guy who goes out to track down a story and fones it in to "rerite" who puts it together. We did get to write the Saturday's church news. Deacon Wong? That's irreverend . . .

"MEN OF THE DRAGON," ABC Television Network's Movie of the Week last Wednesday, was a bummer. The script by Dennis Bart Petticlerc was a variation on a Sax Rohmer white-slaves-sold-to-lecherous-Orientals theme.

Filmed in Hong Kong recently, the sets had the smell of a 1937 vintage Monogram flick. Shot in alleyways and Tiger Balm Garden, it was played straight and not a spoof. Not a trace of satire or humor.

Jared Martin is an American kung fu practitioner who comes to Hong Kong looking for his old si-fu. His sister, Katie Saylor, another kung fu nut, goes shopping and gets kidnapped.

Martin visits a house of yum yum girls and gets the info from the friendly madam that his sister is held on an island by Joseph Wiseman, who is getting fat playing Oriental heavies. One thing about Joe, he doesn't use adhesive tape on his eyes.

The rampaging Martin kicks, screams and punches his way to rescue his sis with the help of a mob of kung fu students who arrive out of nowhere like the 7th Cavalry at the last reel.

The kung fu fighters were recruits from Hong Kong film studios. They have two expressions. One, glowering with menace; and the other, wide-eyed from a coup-de-grace blow.

This was a pilot. Mercy.

ABC IS ALSO RESPONSIBLE for the first all-Asian cast movie filmed in Hollywood. "Judge Dee," an ABC Movie of the Week, has an all-Oriental cast starring Kigh Dhiegh in the title role of a magistrate-detective of T'ang dynasty China.

Dhiegh, a hulking brute of a villain for the most part of his 40 years as an actor, gets to play the good guy. Judge Dee is the hero of some 13 novels by Robert Van Gulik. Keye Luke, the Master Po of "Kung Fu," is the heavy as Lord Sun Ming who conducts a Chamber of Horrors.

Mako is the judge's tough and loyal aide. The judge has three wives: Miiko Taka, Irene Tsu and Beverly Kushida. Others in the cast are James Hong, Frances Fong and Tommy Lee, and two gentle bears, Gentle Ben and Bruno.

Makeup artists Stan Winston and Shannon Redding have created some far-out makeup. Paint jobs from Chinese opera with red, white and black faces. Six girls were painted from head to toe in red, yellow, blue, orange, green and white. Wild.

Much of the film was shot at the Burbank Studio where the set was originally built as the castle for "Camelot." Then it was remodeled for "Lost Horizon" and now serves as the Shaolin Temple for "Kung Fu."

Producer Gerald Isenberg promises no epigrammatic Confucius sayings. The words of wisdom are left in the fortune cookie factory. The two-hour film with a cast of 150 is a pilot. If it sells, a lot of Los Angeles restaurants will have to look for waiters . . .

ON THE OTHER HAND Hollywood Asian extras won't be getting a call for the remake of Pearl Buck's "The Good Earth," which starts rolling in May in Taiwan. The Yang brothers of Taiwan are co-producing the film with David Lean, director of such epic films as "Lawrence of Arabia." Lean wants Marlon Brando for Wang Lung, the farmer. Rita Gam, who sounds Chinese but is not, gets the role of the farmer's wife that won Luise Rainier an Oscar. Rita, a veteran of Broadway, once was in a flick with Ray Milland called "The Thief" that had no spoken dialogue. Phone rings, doors slam, but no one said a word. A silent talky . . .

DON'T THROW HIM A FISH! Your halibut smells like it has halitosis? Fish mongers are hollering sales have dropped as an aftermath of the city workers' strike when raw sewage was dumped into the bay. They want you to know that most of the fish in local markets are imported from the Northwest and Southern California and few are caught locally. We know one guy fishing off Muni Pier who gave up after his lines kept tangling with toilet paper. The Health Department says it's okay to eat fish caught locally if they are cleaned and cooked properly. But stay away from clams and mussels found on the beach. These mollusks are polluted to the gill . . .

SPEAKING OF POLLUTION *Fiery Dragon Newsletter* editor and Golden Gate National Recreation Area Advisory Commissioner (take a breath before reading on) Buddy Choy thinks former supervisor George Chinn should take his signs down from Chinatown fire escapes. On the other hand George may be running again . . . Off and running is Cheech and Chong whose first two albums were gold platters. They have a $1 million prerelease sales for their latest, "Los Cochinos." And United Artists is working out a series of slapstick pics for the two in the tradition of Laurel and Hardy and Abbott and Costello. But first they have to euphemise those 12-letter words . . .

NOW WE KNOW where Mai Tai Sing is, thanks to Dr. John Lum, a fellow trivia collector. Mai Tai is managing the Polynesian Jade Palace in Honolulu owned by Zulu, the actor who used to be one of the second bananas on "Hawaii Five-O" . . . Carole Lee who sings pop tunes and Streisand ballads with the Fire and Rain group at the Red Chimney in Stonestown is not the Carole Lee of *East/West*. But Carole the Barrel has a guitar and will travel. Ever hear her sing "Jerusalem"? Like "Jericho" where the walls come tumbling down . . .

LETTERS TO THE EDITORS

(continued from page 2)

their parents worried about dignity during those hard times, these people wouldn't be where they are now.

Let's not condemn others, for in this world, people are most precious!

Walt Lowe
San Francisco

CAA OBJECTS TO 'OLD SPICE' AD

(The following letter was addressed to George Resing, Jr., General Manager, KPIX-TV, 2655 Van Ness Ave., San Francisco, CA 94109. —Ed.)

Dear George,

We have been receiving telephone calls from our members about the "Old Spice" commercial which was aired over KPIX-TV.

Chinese for Affirmative Action, along with other community groups, is very disturbed about the content and manner in which this commercial was filmed in Chinatown and Japantown (E/W 11/14/73). The insensitivity of the film crew and the apparent racism of this commercial are totally uncalled for.

As you have done in the past, we ask that you personally review this commercial and remove it from all future broadcast. Commercials like this one negate all the good work that has been accomplished between KPIX-TV and the Asian communities.

Very truly yours,
Henry Der
Project Director
Chinese Media Committee

'THREE GENERATIONS' ARTICLE CRITICIZED

Dear Editor:

I am most gratified that the Oakland Museum exhibition, "Three Generations of Chinese—East and West," which traveled to the Chinese Culture Center, has generated much interest and response in the community. I enjoyed reading your coverage of the exhibition in the pages of East/West.

I wish, however, to call your attention to an article on "Three Generations" by Mr. C. Y. Hsu which appeared in East/West (1/9/74). In it, Mr. Hsu paraphrased and quoted extensively from the "Three Generations" catalog written and researched by me, without indicating his source. Mr. Hsu's article gave the misleading impression that he had directly interviewed the people he quoted instead of having taken the quotes from the exhibition catalog. Too often, taking another's writing and passing it off as one's own has become common practice, especially in Chinatown. However, for those of us who take writing seriously as a craft and a profession, this kind of practice should not be overlooked lightly and should be corrected.

The "Three Generations" catalog is copyrighted by the Oakland Museum. Mr. Hsu, being a professional journalist, must be aware that under the copyright laws of the United States, all rights are reserved and that no part of the book may be reproduced in any form without the permission of the Oakland Museum. I am naturally glad that the catalog has been informative and of service to the community. I only ask that the professional code of ethics be observed in the practice of journalism.

Sincerely yours,
Shirley Sun
Stanford

C. Y. HSU RESPONDS

Dear Editor:

For writing my report on the Three Generations of Chinese Americans exhibition held in the Oakland Museum earlier this year, I took a special trip across the San Francisco Bay and spent half a day in the museum galleries to view all sections of the exhibition, taking notes in both English and Chinese and copying down the labels of the exhibits. A copy of the exhibition catalog was available to me for reference.

For any exhibition, a catalog is usually issued for the information of the viewers and reference of the press in order to get the widest publicity. It often happens that the exhibit labels have the same wording as the catalog, particularly in this exhibition. A catalog, providing background information of the exhibition, may therefore be likened to a press release.

While I obtained information from the exhibition, my report is different from the catalog in write-up, organization and style and it also contains my personal observations and impressions. It attempts in a short article to give the reader a general view of the exhibition and I would say it has served the purpose of publicizing the exhibition.

Sincerely yours,
C. Y. Hsu
San Francisco

Bad Times on Public TV

Dear Editor:

When I watched the program, "Bad Times on Gold Mountain," over KQED-TV recently, I was angered by Tony Batten's treatment of the content. Now having read Genevieve Lim's article in the Feb. 13 issue of E/W regarding the production of "Bad Times," I'm not only angry, but I am disgusted.

Chinese for Affirmative Action is constantly receiving calls from journalists, radio announcers, and television producers asking us "what is going on in Chinatown." However, because information on Chinatown has been distorted, deleted, molded and reshapen to fit the stereotypes of media propagators; we have been very hesitant to cooperate with ignorant media types, especially "carpetbaggers."

Yet, since "co-producer" Genevieve Lim was a native of this community, when she told me about this grand production to reveal the "true" story on Chinatown, I thought it might be a worthwhile show. I was especially impressed because it was to be a PBS (Educational Television) sponsored production. Therefore, I talked to Ms. Lim and gave her other names of people to contact.

At the same time, I warned her that people in this community have been ripped-off before by media representatives who "do their piece" in a two-week period and split, never to be seen again. Ms. Lim reassured me that she was being quite careful in her input and that her producer would be very attentive to her suggestions since he does not know the Chinese community.

Consider my surprise when I watched the program! There was no focus, no organization, no in-depth analysis, and no sensitivity. The thing that struck me about Batten's piece was that it looked like it was done in two weeks! And obviously by an "outsider."

Batten mutters throughout the show that "people wouldn't talk," that he ran into a "wall of silence." So who does he interview? A KQED cameraman . . . someone in media. The result? Incestuous and a continuing perpetuation of the media stereotype of the Chinese community.

The racial overtones in the production were unbearable. Three blacks in the production crew—with Genevieve Lim relegated to the role of scout. But even her warnings and comments were ignored. She was locked out of the editing room.

So how would Tony Batten react to three Chinamen going into Harlem, knowing nothing about blacks or Harlem, and staying for two weeks and filming anyone off the streets who will talk (a black cameraman from WNET?) and then broadcasting the piece over national television as a "revealing perspective" on blacks??

For the past three years, reporters from Time, Newsweek, and local newspapers have been attempting to "get inside a gang" and have them tell their story. Well, for the first time, Tony Batten got inside and filmed for two whole hours! So what did we see and hear on TV? One sentence about a generation gap. Why? Because racist Tony Batten said the gang leader "talked with an accent." These kids in Chinatown have been seething with anger and yet they refused to talk to media because media in the community has no credibility. Yet, because of Genevieve Lim, they agreed to talk about the jails, the courts, the poverty, and their lives. They talked for two emotional hours because they thought they were going to have their story told. No way.

After watching Batten's piece, is it any wonder no one will talk to the media? If any other reporter comes to Chinatown and asks why no one will talk, I'm going to blame Tony Batten by name.

The program title was a misnomer. It should have been, "Bad Times on Public Television."

Katheryn M. Fong
Executive Director
Chinese for Affirmative Action

(Ms. Fong has sent a similar letter of complaint to Public Broadcasting System, 955 L'enfant Plaza, S.W., Washington D.C. 20026. —Ed.)

CHINESE WORD-A-DAY

BY GORDON LEW

DEER

It is not difficult to see that the modern character "deer" still preserves many of the ancient script's features: it still has the horn, the body, and the legs.

Deer are considered by the Chinese as beasts of good fortune. A high official with the proper headgear and robe and a deer would appear in traditional New Year pictures. The reason is that both the characters of "deer" and "high position" have the same pronunciation, "lu." Since many Chinese words have similar sounds, the Chinese love to play on puns. If we survey the languages of the world, it seems that only the Chinese have so many homophones.

On passing by a Chinese herb shop, you would most likely notice the display of some deer horns or maybe tails. Chinese herbalists consider these great medicines.

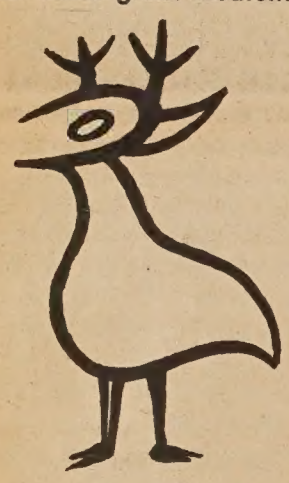
Mandarin LU

Cantonese LOK

Tradition says that the horns must be taken from live deer. Natives of northeastern China, where wild deer are plentiful, pass on many tales of this shy animal. It is said that a wounded deer would ruin its horns by hitting them against a rocky surface rather than allow the hunters to take them whole. Chinese hunters thus have come up with many ingenious methods of capturing deer alive.

Recently, we heard that the Chinese have been able to domesticate and raise deer. Through much patience and many experiments, they have successfully brought these animals under control. In the past, a deer would be killed in extracting its musk secretaion for perfumes. Now the secretion is extracted from live deer from time to time. Thus, is seems the supply is inexhaustible.

No doubt, the deer are happier; and the hunters, lazier.



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Salute to the Chinese from Nogales

By HENRY WOON

"I've been wanting to tell you this since we met this morning: You Chinese are to be congratulated for your lawsuit (*Lau vs. Nichols*). Now public schools must provide bilingual classes for non-English speaking children.

The director of the ESAA)Emergency School Aid Act), Ramon M. Paz, patted me during a pre-noon break. He acted as our tour guide as he showed ESAA Program Officer Ralph Kiff and myself what Nogales' six schools have been trying to do.

Yet, to say congratulation was a one way street would be to say what I have read, heard and saw about Nogales did not register. Much has been accomplished in the educational field there. And the amazing thing is what has been accomplished has been thru soft selling.

There is no hard sell organizations like La Raza, Brown Baret, etc. The Mexican-American leadership get their ideas across thru civic organizations like Kiwanis, Rotary, Lions, Elks, etc. (Yes, I did say Elks. It is not a misprint. The Mexican-Americans here changed the Elks Club before the national headquarters changed its charter about being an all Anglo organization. The president of the Elks Club in Nogales is a Mexican-American.)

ACCOMPLISHMENTS

Let us take a look at the board of education. Five years ago, it was 100 per cent Anglo. Today, of the four board members, three are Mexican-Americans.

Let us take a look at the superintendent of schools. James K. Clark has been on the job for over a year. The day we left Nogales, Clark left a few hours earlier—not for home, but to Phoenix to speak before the Arizona legislature on the necessity of certifying bilingual teachers. The back up document he took with him for his talk was the *Lau vs. Nichols* Supreme Court decision.

Let us now take a look at the composition of the principals who head the six schools. Four are bilingual and three are Mexican-American; one of the three is a Mexican-American woman. Five years ago, all six principals were Anglo.

Let us look at what the teachers are doing in the classrooms. Of the six schools we visited, some had all their walls separating the different classrooms knocked out. This is known as the open classroom. Here, the students obtain the best that each teacher has to offer because team teaching allows each teacher to use his or her specialty in teaching the students.

Now let us take a look at the children. At one time the Elms Street Elementary School had one of the lowest test scores in the state. Today, the test scores of the third grade equal other schools. And with bilingual education in this school, the third grade children tested did as well in the Spanish language too!

FEDERAL AID

So how did all these accomplishments come about? For one thing, when Title VII under the Elementary Secondary Education Act came out with a program for bilingual/bicultural education and when Title VII under the Emergency Education Aid Act came out for desegregation, Nogales took them and have been running since. This is what can happen when a local educational agency gets direct help from the federal government.

What I have reported are all in the positive; but not everything is rosy. For instance, not everyone in the community is either aware or proud of what has been accomplished. When Nogales recently wanted to pass a school bond, the local, eight-page newspaper for the population of 9000 featured this headline: "Remember the Depression. Vote No!"

But there are other accomplishments, other than in the education field. For instance, once there was no such thing as a Mexican-American in Nogales. In the Anglo-American mind, his brown face automatically classified him as a Mexican; whether he was American-born or a naturalized citizen was unimportant. He was automatically treated as a second class citizen. Today, the change has been for the better.

While the Mexican-American and Mexican with a combined population of some 7560 were finally enjoying equal status, along came the unexpected *Lau vs. Nichols* decision to reinforce their hopes. In Nogales I know at least two people who are very grateful that the Chinese-American took the school district to court for not providing equal education for them. They know what affects the Chinese-American student also affects the Mexican-American student.

Hong Kong Prices Soaring

By FOLK KUHN

HONG KONG—As Hong Kong is struck hard by runaway inflation, the number of ethnic Chinese coming back here from the United States and elsewhere for a visit has become less and less during the past three months. High living cost here is known abroad and may be represented in a worse light.

Actually, conditions are bad enough. Just before last Christmas, a member of the Legislative Council of the Hong Kong government urged action to curb mounting prices, which had risen 26.5 per cent in the three previous months. His plea fell on deaf ears.

The situation came to a head when rice prices in six months rose from HK$1.20 (US$0.24) a catty to HK$2.20 (US$0.44) a catty (one and one-third pounds avoirdupois). This price is believed to be higher than that available in supermarkets in the United States. The excuse is that Hong Kong depends on imported rice from the People's Republic of China, Thailand and the U.S., where prices are said to have gone up. The truth is the import of rice is a monopoly by several firms which manipulate prices for their benefit.

"Government support galloping inflation," read the headline in the *Hong Kong Standard*, a Chinese-owned English-language daily, which blames Financial Secretary C.P.Haddon-Cave for not doing anything during the steep spirals throughout 1973 and the early part of this year.

His cautious budget submitted in late February "may well be an inflationary budget," according to a writer in the local *Ta Kung Pao*. In his budget speech, Haddon-Cave put forward no measure to control the inflationary trend in Hong Kong's economy. On the contrary, this paper said, he proposed a series of tax revisions which may well lead to worsening inflation.

According to Lin Hao-yu, the writer of the article, the most important items in the budget are the proposed increases in water charges and the standard rate of tax,which add up to HK$175 million (US$35 million) in revenue. He asked why the Hong Kong government never considered the withdrawal of some of the reserves which keep mounting in London.

U.K. REACTION TO INFLATION

People here believe the huge reserve amounting to an equivalent of more than US$4 billion will remain in London for a long time to support the sagging pound sterling. The creeping hand of inflation prior to 1973 pleased British rulers here because it brought about prosperity. It was pointed out that inflation resulted in higher government revenue and the merry spiral was "in line with the U.K. (United Kingdom)."

Salaries for government servants have been raised in step with the increase of commodity prices.Caucasian members do not feel the pinch much because of the fringe benefits, such as housing, which is provided by the government. Chinese civil servants, including teachers in government schools, are given rent allowances at about 60 per cent of their salaries. Those outside of government employment use between 40 to 50 per cent of their pay for rental.

For others, any increase in wages drops far behind the rise of commodity prices. Hence there has been increasing demand on the part of the public for government action to control the inflation. Dr. Denny Huang, a medical practicioner and member of the Urban Council (a kind of municipal body with limited power), pointed out in a television interview that the "high officials (i.e. British officials) do not eat rice but only bread." He said that the rice prices affect 98 per cent of the Chinese population and urged government subsidy as a means to stabilize prices of the staple food.

Government officials have been reluctant to introduce controls on commercial commodities, including rents, because they explain Hong Kong is based on a laissez-faire economy and it is therefore wrong to interfere.

Some people are complacent owing to favorable figures for the volume of exports, imports and re-exports right up to January of this year. All the leading British firms and banks announced good business in 1973.

Britishers are further comforted by the opening of a pub exactly like those in Britain complete with waitresses imported also from Britain and all the paraphernalia of a bar or tavern. Thus inflation can be conveniently forgotten.

Chinese restaurants competing in the Richmond

By JUDY YUNG

With the gas shortage and the parking problems in eating havens such as Chinatown, those who still can afford to dine out have an assortment of restaurants to patronize in the Richmond district.

On Clement street, between Third and Tenth streets alone, can be found 27 restaurants featuring an international array of foods, including Italian, Indonesian, Chinese (Cantonese and Mandarin), Pilipino, American, Indian, French, Mexican, Scandinavian, Russian, and English entrees.

Conspicuously situated in this seven-block shopper's thoroughfare are seven Chinese restaurants and two Chinese delicatessens. Beyond Tenth street are another eight Chinese restaurants, with one more being built.

Willie Chung of Chung's Kitchen at 343 Clement street observes that when he first opened his restaurant in 1950, his was the sole Chinese restaurant on Clement street. George Chan of Chan's Chinese Kitchen, which opened in 1969 at 336 Clement street, remarks that up until 1969 or 1970, there were but three Cantonese and one Mandarin restaurant in the area. Now there are 16.

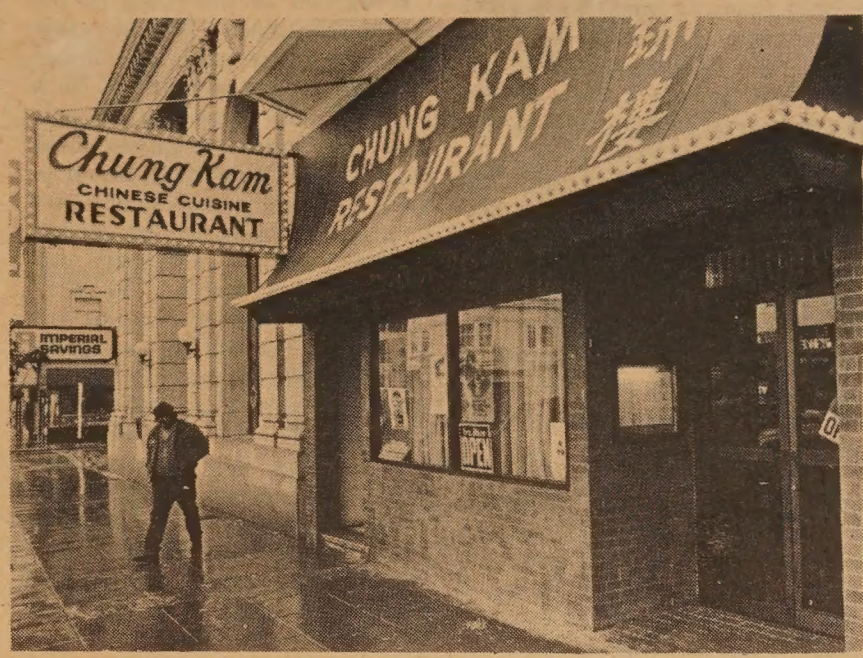
WHITE CUSTOMERS

Both admit that it is not the growing Chinese population in the Richmond district (approximately 9,000 according to the 1970 U.S. census) that keeps the Chinese restaurant business thriving. 95 per cent of Chung's customers are white, while for Chan, it's 50 per cent white and 50 per cent Asian. In that Chan prides his restaurant as being the only one outside of Chinatown that serves "Chinese-style" dinners (his brother, once a cook at Chinatown's Sun Hung Heung restaurant, is now the cook at Chan's), his 50 per cent Chinese clientele is probably the highest among Chinese restaurants in the Richmond district.

Another reason given by both for the low number of Chinese customers is the habit of Chinese in the Richmond to do their shopping and dining out in Chinatown. Despite the accessibility of Chinese food and products in the groceries, delicatessens, and restaurants in Richmond, the Chinese families continue to flock back to Chinatown. With the prices being the same and the terrible parking conditions in Chinatown, there must be a psychological need for them to be close to Chinatown, Chan reasons.

Both Chung and Chan rely on Chinatown for their cooking ingredients, because of the volume of foods both need each day. Chung shops in Chinatown every morning before opening his restaurant at 12 noon. He prides himself on being able to serve fresh chow mein and other dishes every day. He believes cooking everything fresh is the reason why his customers keep coming back. He does not serve food to cater to the Chinese diet because it would be too costly to buy fresh ingredients for so few Chinese patrons.

Chan gets a delivery of fresh noodles, poultry, and fish daily; and twice a week, he shops in Chinatown in the morning for vegetables and other necessary ingredients.



One of many Chinese restaurants in the Richmond. (Connie Hwang photo)

列治文區一中國餐館外貌。(黃康寧攝)

FLOODED MARKET

Both admit that with the competition cropping up around them in the last few years, business has declined. It's become a "flooded market," says Chung. "Richmond residents can only support four or five Chinese restaurants, not 16."

Despite competition and the rising cost of food, Chan has not raised prices since June of last year. He believes that in order to draw the customers in, good quality food must be offered at reasonable cost not exceeding that of Chinatown.

As it is, Chan has reduced his staff. But knowing that the restaurant can fill up in five minutes and that patrons cannot wait more than ten minutes for food, he is forced to retain a minimum number of employees.

"It's not like the grocery business I used to run, where a man and wife is all that is needed to attend to customers," he explained. "Even when business is bad, you have to keep your employees."

CHINESE LABOR

Chan finds that keeping a good staff has been the hardest problem in running his restaurant. "So many don't want to leave Chinatown to come to work here," he said. He even knows of people living in Richmond who prefer to work in Chinatown.

For Chung, the most difficult years were the first five years after he opened his restaurant. Being the first to offer Chinese food in the area, he spent much time advertising and explaining the merits of Chinese cuisine to Richmond residents.

Chung was the first to open a Chinese restaurant on Clement street and Chan, the third. Both had done so to escape the competition in Chinatown. But although they see the neighborhood changing and Chinese competition increasing, neither are ready to quit.

At 61, Chung says he plans to "coast along" and stay in business a few more years. Having come through difficult years during World War II and the depression, he believes in "working for a living." And work he does, from 9 a.m., when he shops in Chinatown, to past 10 p.m., when his last customer leaves. Yet, he continues to maintain a quiet serenity in his manner.

Chan is still hopeful that Richmond will develop into a second Chinatown in a few more years. "There is no end to competition," he says. At 49 and an army veteran, he feels he can quit anytime now, but plans to wait a few more years to see how the neighborhood will develop. He believes in playing it "as it is."

BILL TO SUPPLEMENT LATE CHECKS PENDING

SACRAMENTO—An "urgency" bill of $5 million to provide loans to aged, blind and disabled welfare recipients who fail to receive their aid checks on time awaits Governor Ronald Reagan's signature to become effective.

The bill, introduced to the Assembly last Monday, was spawned by the snafu created when the federal government took over on January 1 mailing welfare checks to an estimated 500,000 blind, disabled and elderly Californians, many of whom have failed to receive their aid.

BILL TO ELIMINATE LITERACY BARRIER

Long-time residents of this country who cannot speak or write English may be granted citizenship soon.

In a 301 to 21 vote, the House approved a Senate-passed bill to eliminate literacy hurdles for persons 50 years of age or older who have lived in the United States at least 20 years at the time they apply for citizenship.

The bill now returns to the Senate for consideration of amendments attached by the House.

SPENCER CHIN ATTEMPTS ESCAPE

NEW YORK — Spencer Chin, awaiting trial for a $180,000 robbery of the National Bank of North America in Queens last year, was one of three inmates at the Federal House of Detention who seized seven guards recently in an attempt to escape. Three guards escaped and Chin, along with Ernest Moore and John Boston, fellow inmates, released the remaining four guards the next day after winning a promise of amnesty during a night of negotiations.

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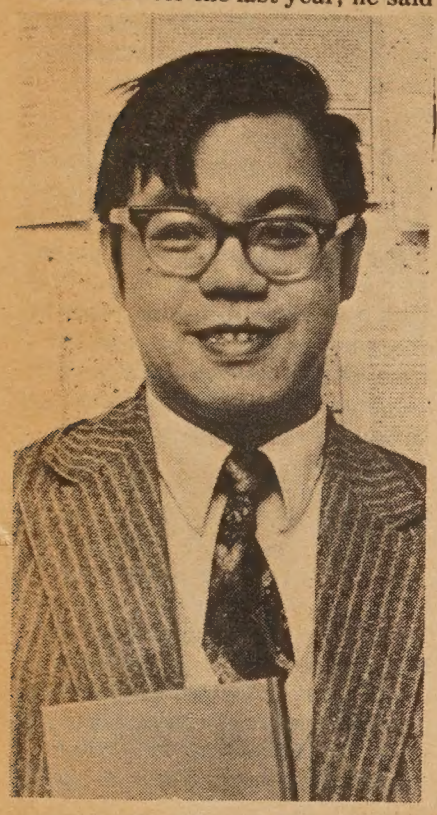
Organizing the Richmond Chinese

By PAUL K. HUI

The Chinese community in the Richmond district is so fragmented, even the preconditions for organization don't exist, in the opinion of Rev. Paul Wong, a 33-year-old Methodist minister seeking to organize the Chinese residents in the Richmond through the San Francisco Chinese Community Development Program.

A community developer in the Richmond for the last year, he said



REV. PAUL WONG

黃秉權牧師

(Connie Hwang photo)

that most of the Chinese in the Richmond have only a faint sense of awareness of one another, much less an interest in coming together to promote the welfare of all. The task then to organize them is ominous and the difficulties in doing so many, but Wong is the last person to be overwhelmed by the problem, for he is out to do something about it.

According to Wong, the purpose of his program is to form " a grass-roots organization of indigenous people working together to press for solutions to their common social problems and needs." Wong explained what "grass-roots" means: "We want to get at the problems from below . . . instead of having solutions imposed on us from above."

The Community Development Program hopes to present itself to the Chinese in the Richmond as what Wong called "a channel of communication to the power structure." Wong said that Chinese participation in established community organizations such as the Planning Association of Richmond is almost non-existent. He said he believed that the lack of concern on the part of the Chinese was partly due to the fact that most of them don't care and also that there has not been any intermediary organization to pave the way for them to get involved.

COMMUNITY MINISTER

Wong, who calls himself a community minister and not a church minister, said that he saw himself as a liaison officer in playing his role as community developer. He is the go-between that works in cooperation with other community organizations in coordinating social services needed in the Richmond. "We want services that can serve the people better in the Richmond to be available in the Richmond," Wong said.

For example, he said, bringing the services of an organization like Self Help for the Elderly into the Richmond would greatly convenience the old people living in the district. But on the other hand, for Chinese for Affirmative Action to open a branch in the Richmond would be a needless duplication of effort, he said.

Wong emphasized that he isn't trying to build a rival Chinatown in the Richmond. His program is a self-help development program aimed at eliminating the feeling of isolation among the estimated 9,000 Chinese living in that district. "I don't want it to be cut off from Chinatown," Wong said.

INTEREST BLOCS

Wong said that he was directing his attention to various interest blocs rather than geographical blocks in the Richmond. At present, his main concerns are the youth and the new immigrants in the district, and the solution to the problems these people face.

Wong said for the young people in the Richmond, "the greatest needs are in the areas of summer employment and recreation." He is working with concerned people and organizations to satisfy these needs. The Community Development Program is also helping new immigrants obtain needed job and language training and more employment opportunities.

Wong said that the program has set up two English classes in the Richmond for Asian newcomers. Also, at the Pine Methodist Church in the Richmond where he works, there is a dual-purpose child care center where Asian mothers can learn English while their children are being looked after. In the future, Wong said, he hopes to bring some type of mental health service into the Richmond.

Wong also voiced concern over the tension felt in certain parts of the community brought about by the influx of Chinese businesses in the Clement St. area of the Richmond. He said he isn't sure what can be done at the moment, but that he hopes to play a conciliatory role when the need calls for his participation.

Real Estate

Continued from page 1

He states that the district is indeed a bedroom community, but feels that "maybe ten years in the future this will be the second Chinatown."

Wu is also concerned about the lack of participation by Chinese in planning and social issues in the Richmond. "The PAR would like more Chinese to get involved in the district's social issues," he says. He would like to see some input into planning decisions that will determine the look of a new playground at Cabrillo and 38th.

The PAR has been active on many fronts concerning issues that affect the neighborhood character of the Richmond. There have been successful downzoning efforts, institution of the Federally Assisted Code Enforcement (FACE) program, and lobbying for improved transportation services and street beautification. There is also a "protected neighborhood" plan to protect the Richmond district "from the effects of too many autos through our area too fast."

PARTICIPATION

The president of PAR, Arden Danekas, would also like to see more participation by Chinese in his organization. He says there are some Chinese who do communicate with PAR, but not in proportion to their numbers in the district. He has a mailing list of property owners in the Richmond and notifies them of public hearings and of what his association is doing. But he admits that in most cases the information would not reach the non-English-speaking Chinese.

A San Francisco Planning and Urban Renewal (SPUR) Association member, who runs the SPUR Richmond district office, Roger Hulbert, feels that it has been difficult to sell planning to the Asian community. He insists that there are gaps in participation of other groups also—elderly Russians, youth, and the wealthy. One San Francisco planner said that the San Francisco Planning Department had to junk the results of one questionnaire, because so many Asians in the Richmond district just tossed the form away.

Reverend Woo served on the PAR board, and he thinks that many Chinese get "left behind" when they "try to cope with a small group of highly politicized" individuals like the PAR. He admits that decisions are being made by the city government that have far-reaching results for the Richmond Chinese community. Somehow they have to be organized, he feels, but no one "has been able to do it yet."

LAST IO YEARS

Continued from page 1

own houses. The real estate business in the Sunset is presently in the middle of a boom.

But getting back to the Richmond, not only is the Chinese population increasing rapidly, Chinese businesses are also carving out a sphere of influence there. The number of Chinese restaurants has increased threefold in the last five years. There are also two Chinese schools. Church and community social workers are beginning to direct their attention to the Chinese populace in that district. The Chinese Newcomers Service Center and the Economic Development Agency had branch offices opened in the Richmond to provide services. Both were closed later, however, due to budget cutbacks.

INNER RICHMOND

Inner Richmond has the greater concentration of population. It is an area cordoned off by Fulton to the south, Arguello to the east, Geary to the north and 20th Avenue to the west, and includes the area between Park Presidio, Sixth Avenue, and West Pacific. But the term "New Chinatown" refers to Clement at Sixth Avenue and the surrounding area.

Although New Chinatown is doing fine now, the conditions necessary for it to become an independent community are inadequate as yet. Local Chinese businesses are still confined to restaurants and grocery stores. The majority of Chinese residents in the Richmond still return to the old Chinatown to work and to shop.

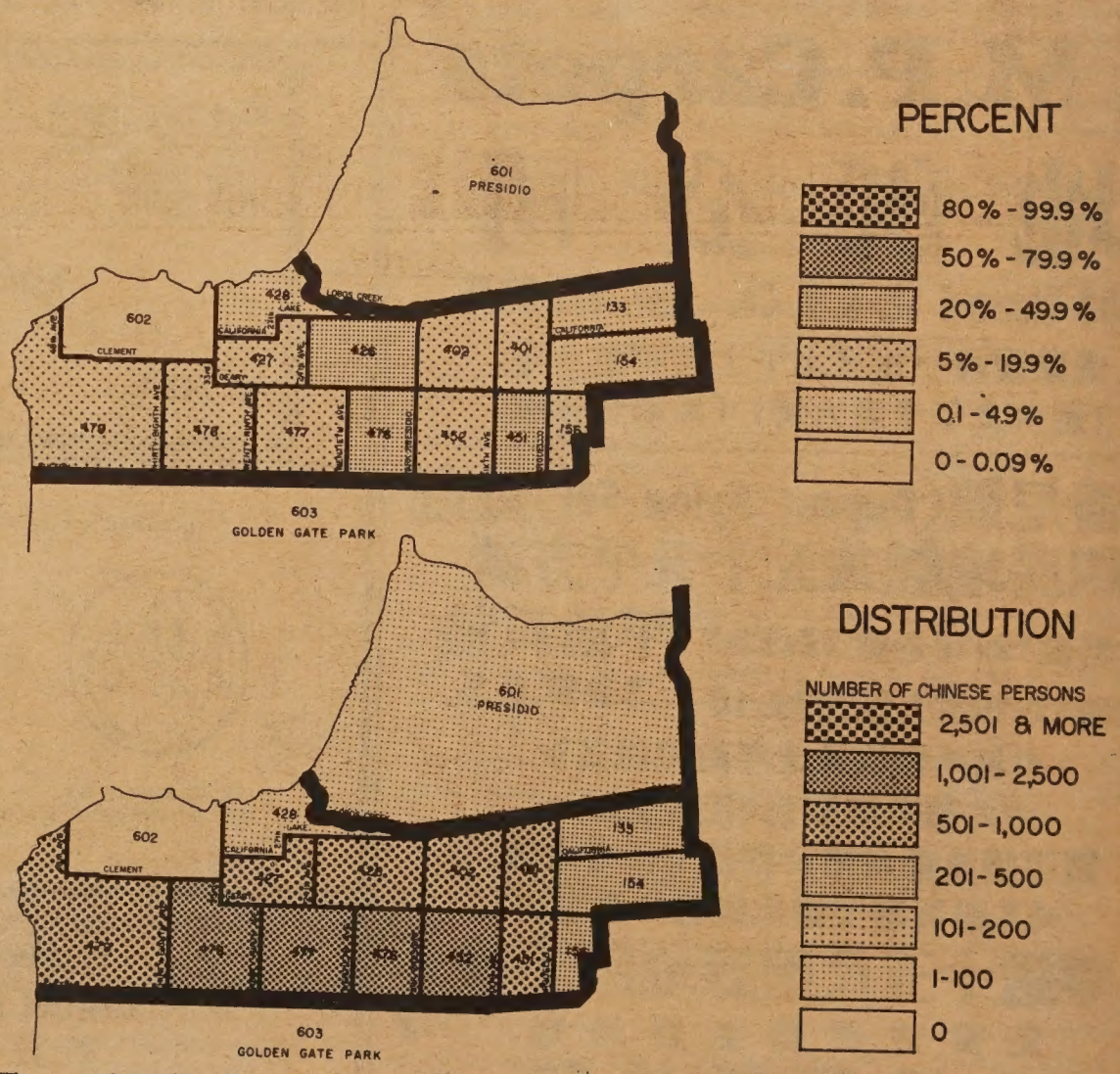
There are many Chinese restaurants opening up in the Richmond because they are said to be mostly patronized by Russians, many of whom live in the Richmond and are very fond of Mandarin food. At the same time, it is relatively cheap to eat at Chinese restaurants. It would make good business sense to develop them into "neighborhood eateries." On the other hand, to many Chinese who wish to adjust their immigrant status, operating a restaurant is one sure way. And for that, the Richmond offers the better location and requires comparatively moderate capital.

That the Richmond district has become San Francisco's second largest Chinese community is an indisputable fact. Future developments promise great elasticity also. But unfortunately, even though there are many Chinese living in that district, without the power of organization, they are not a viable force in the local community. This is something worth paying attention to.

SHAU TONG CHIN WANTED FOR MURDER

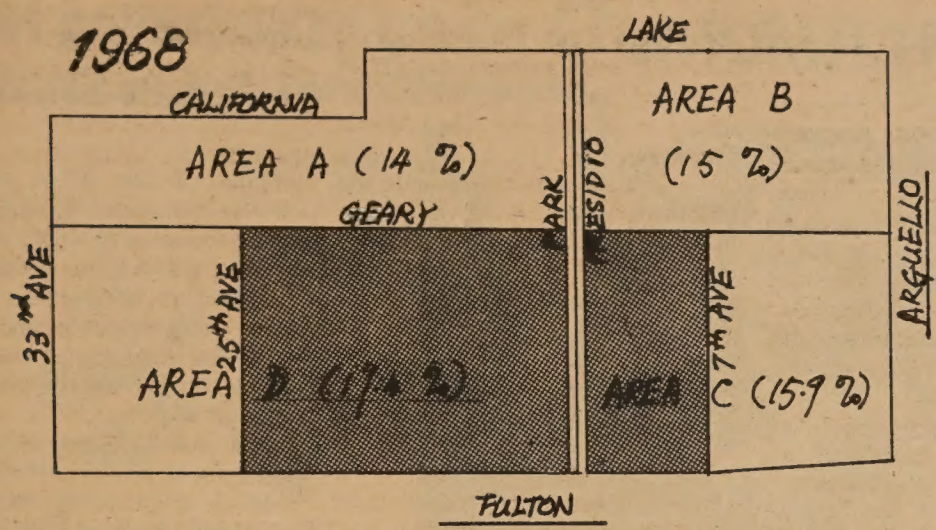
A murder warrant with bail set at $500,000 was issued last Wednesday for Shau Tong Ching. Chin, a 22-year-old Malay national, is alleged by San Francisco police to have killed Virginia S. Song and Tak Wa Ma as they sat in a parked car in the Richmond District two weeks ago.

CHINESE POPULATION BY CENSUS TRACT, 1970

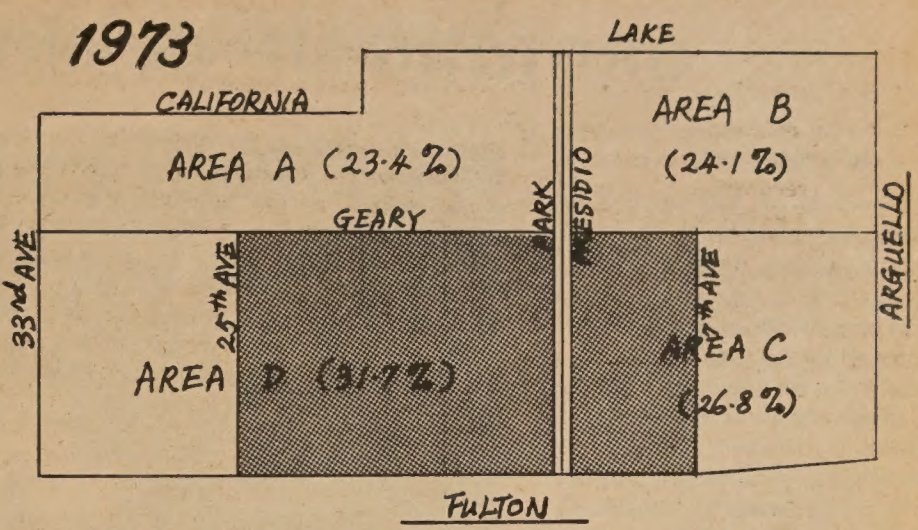


The maps above show the concentration of Chinese in the Richmond district, according to the 1970 census. Compare with the land ownership diagraphs compiled by East/West. (Census maps courtesy of San Francisco Department of City Planning.)

圖爲三藩市列治文區之華人人口分佈情形。資料取自一九七〇年人口統計報告。

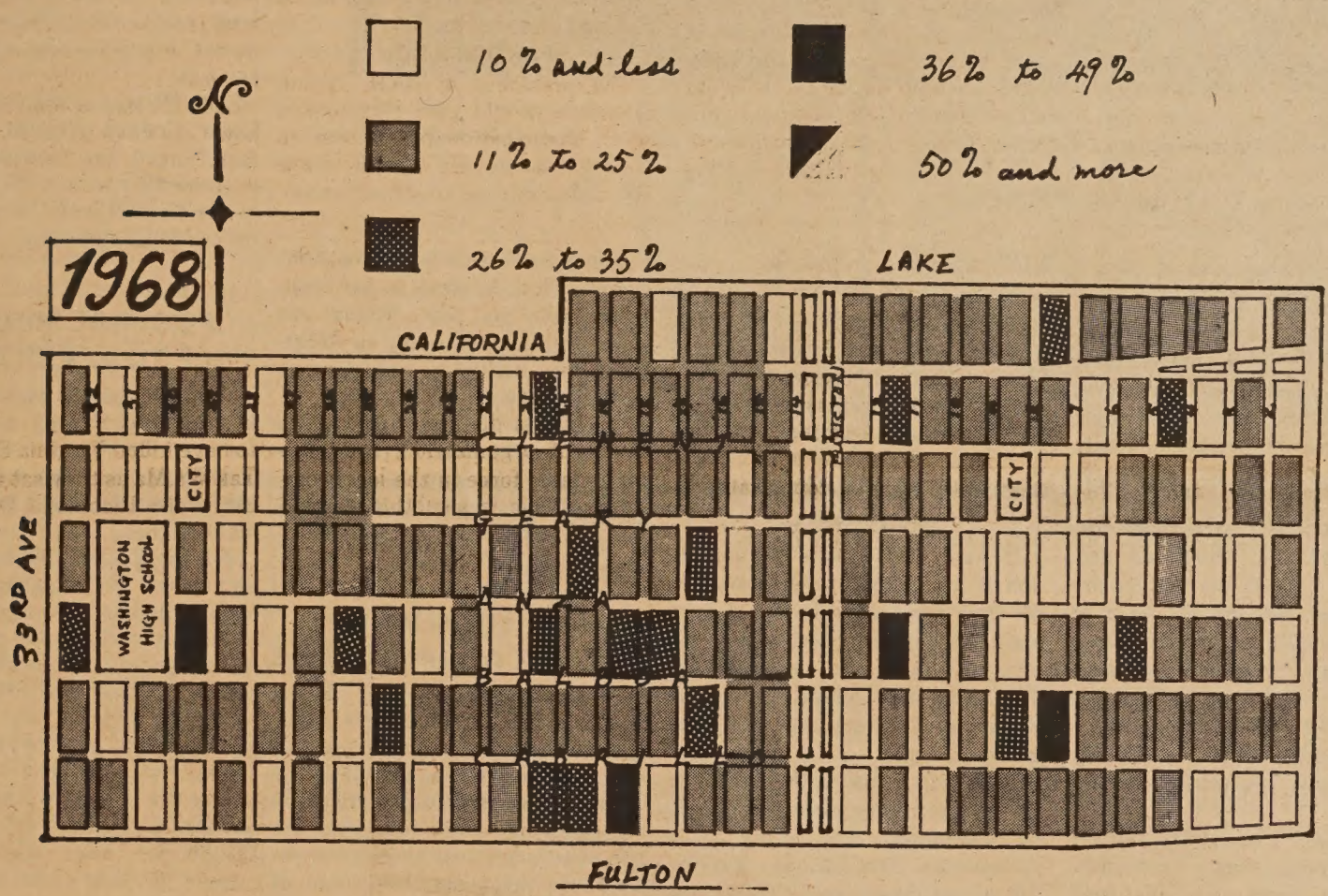


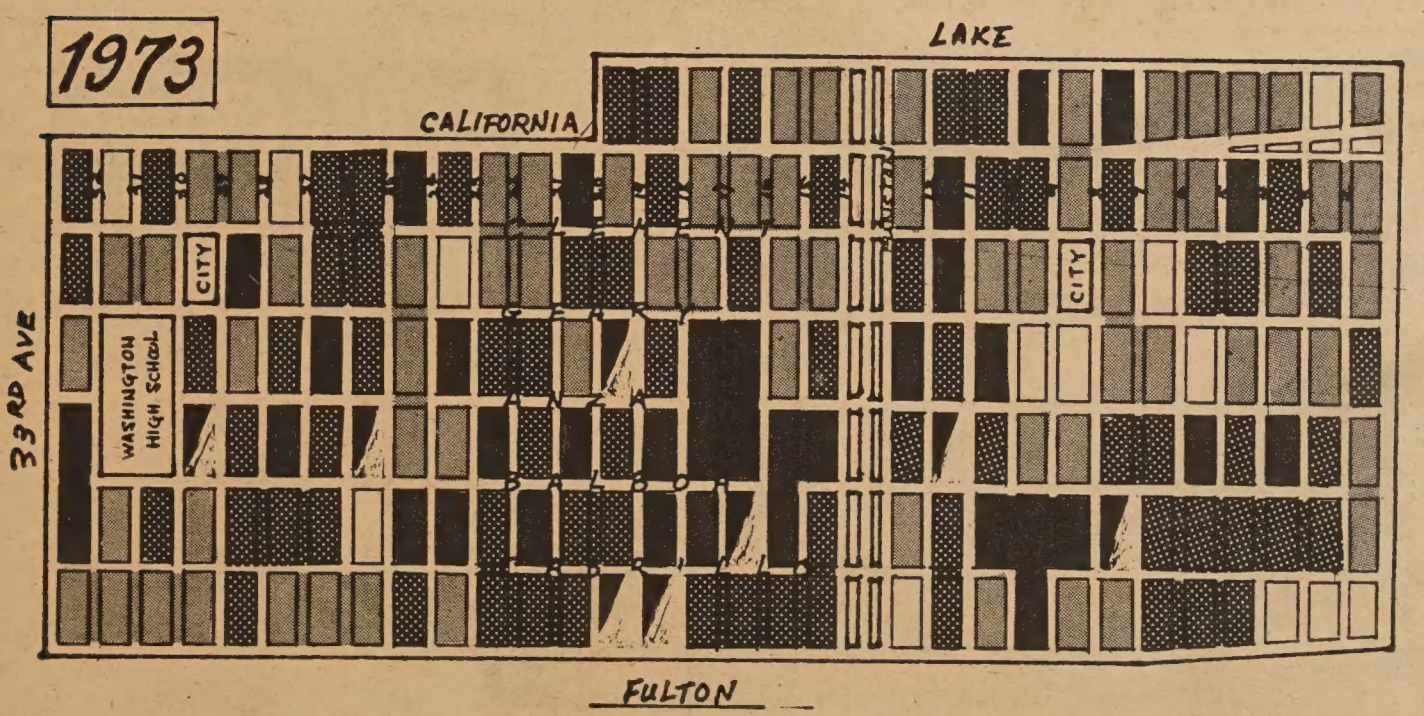
The heaviest concentration of Chinese property owners is in a 68-block area bounded by Fulton to the south, Geary to the north, 25th Avenue to the west and Seventh Avenue to the east. (See shaded area in diagrams.) In 1968, 18.5 per cent of the property in that area was Chinese-owned as compared to 16.1 per cent for the entire sampling area. In 1973 the percentage was 33.1, also considerably higher than the increased average of 27.7 per cent.



The area west of Park Presidio (designated A and D in diagrams) has a higher percentage of Chinese ownership than the area to the east (B and C). The same holds true for the area south of Geary (C and D) when compared with the area north of Geary (A and B). This pattern has persisted from 1968 to 1973.

列治文中心區華人物業之百份比率圖。





These diagrams show the distribution patterns of properties owned by Chinese in the Richmond district in 1968 and in 1973. In the surveyed area of 204 blocks, including private single-unit and multiple-unit dwellings and businesses, there were 1,349 pieces of property owned by Chinese in 1968 and 2,321 in 1973; a whopping increase of 72 per cent. The overall percentage of Chinese ownership in the said area also was upped from 16.1 per cent in 1968 to 27.7 per cent in 1973, a gain of 11.6 percentage points in five years.

上面兩圖分別指示，在一九六八及一九七三年列治文中心地區之華人擁有物業分佈情勢。

(Diagrams drawn by Paul K. Hui. Not to be reproduced without permission from East/West.)

Riles calls for SFUSD reform

In a House subcommittee hearing last Tuesday on the need for federal financing of bilingual education in California, State Superintendent of Public Instruction Wilson Riles called for concerted action at local, state and federal levels to insure that limited or non-English-speaking students receive education "appropriate to their needs."

Riles testified that some 50,000 students in California public schools do not comprehend English at all and another 150,000 have only a limited comprehension. "The great majority of these children speak Spanish, Portuguese, Tagalog, Cantonese or Japanese at home and are unable to function in the English environment of the classroom every day," he stated.

Riles also charged that San Francisco's public school system is falling apart and desperately needs a "total reform and overhaul." A report released earlier by the State Department of Education showed San Francisco student test scores to be below average in most areas, even though $250-$400 more is spent on educating each student than in other urban areas.

President of the S.F. Board of Education Eugene Hopp responded to Riles' charges by stating that progress is being made by the district in changing "a mammoth into a modern-day elephant." "The district," he said, "is doing the very things that the state's excellent management team said we ought to be doing."

FREE INCOME TAX ASSISTANCE OFFERED

Free income tax assistance will be offered to all, without regard to amount of income, at the Chinese Newcomers Service Center office, 816 Sacramento St. near Waverly, beginning Saturday, March 30, and continuing for the next three weekends.

Professional accountants capable of assisting persons wishing to make itemized or general and standard deductions will also be available this weekend.

For those who wish to know if they qualify for certain deductions, contact the Center at 421-0943, to make an appointment with the accountants. Others will be served on a first come, first served basis.

GROWING UP IN THE RICHMOND

By LINDA YEE

Moving out to the Richmond district is not the high point in anyone's life; even if relatives thought of it as finally getting away from the crowded conditions of Chinatown.

Sixteen years ago, my parents decided to make the big move. And it was a move that was not without problems.

The original plan was to buy a home in quiet, beautiful, suburban San Mateo. That plan was quickly dropped when my parents tasted racial prejudice in the real estate office of sunny "San Mateo Village," a modern complex just completed then but which has since disappeared in further development.

My parents had stepped into the office and was just about to approach the salesman when another woman (non-minority) came in the door and the salesman helped her first.

That day, the search for a home in San Francisco was initiated when they walked out the door.

SPLIT-LEVEL HOME

Coming upon the house in the Richmond district was not planned. They found a comfortable, split-level home they could afford; so they bought it and set up immediately to fix it over.

For me, there was no adjustment necessary. I was very young and even though I had Chinese friends from my previous school, new friends were easy to make.

The friends, though, were all white. I was sent to an all-white private school and lived in an almost all-white, middle-class neighborhood.

We were the fourth Chinese family to move into that block. In sixteen years, I have seen six other Chinese families move into the neighborhood.

Clement street then was primarily of Russian influence. Since then, Chinese markets, delicatessens and restaurants have sprung up in a ten-block area.

Shopping in Richmond district's Chinatown. (Connie Hwang photo)

新華埠商場一景。（黃康寧攝）

SHOP IN CHINATOWN

Even though she was living in the Richmond, my mother still preferred to eat in the restaurants and shop in the markets in Chinatown. She claims the choices are still better in Chinatown and she would only shop on Clement if it was absolutely necessary.

While she was commuting back and forth between Chinatown and Richmond, I made my life in my neighborhood. My friends were of the same neighborhood and same school. There was no life for me in Chinatown, and I found it unnecessary to go there for any reason.

I had become, in the words of my younger sister, completely "white-washed."

Contact with Chinese friends was not made until college. Even then, my first two years were still spent primarily with Caucasians, because I still identified with them.

There was no sudden realization on my part that I had spent practically my entire life in the company of Caucasians. It so happened that I became good friends with Asians in my third year in college and I began to realize I felt more at ease with them than with my white friends.

NO REGRETS

It would be natural to assume that if my parents never moved to the Richmond, my life would have been so different. Talking with my younger sisters, who can really say they lived their whole life in the Richmond, they say they don't regret it.

Even with all the Chinese families that live out here, though, there is no interaction. No feeling of a community. Ten Chinese families live on my block and I only know two of the families.

Going back to Chinatown now, though, I feel the move to the Richmond isn't so bad. Where my grandmother's old home in Wentworth Alley used to be now stands a modern building.

Worse yet, the park I used to beg my grandfather to take me to now has a parking lot underneath it. The park has been built on top of the garage, but it just isn't the same anymore.

DR. A. TUNG WARNS AGAINST ACUPUNCTURE

PITTSBURGH — Dr. Alfred Tung warned against the widespread use of acupuncture and has called for more research into the values of the ancient practice. He stated Friday that indiscriminate use of acupuncture may cause patients to delay the treatment of serious illnesses such as cancer.

Counseling Needs of Asian Students

"Many of the Asian students don't feel comfortable with some of the counselors who aren't Asians," said Dr. Allen Seid, a Palo Alto psychiatrist conducting a six-month study to assess the need of counseling services for Asian students at the Cowell Health Center at Stanford.

There is no full-time Asian counselor now at Cowell. Seid stated: "What I understand, and these figures are rough, is that there are about nine per cent Asian students on the campus, and only about three to four per cent usage of the counseling services are by Asian students."

A native San Franciscan, Seid spends about half of his working week at Stanford, part of his time in clinical services at Cowell as a counselor for the general student body, and the remainder talking to Asian students throughout the campus.

Seid, 38, is chairman of the Santa Clara County chapter of Asian Americans for Community Involvement, and is a commissioner of the Santa Clara County Human Relations Commission.

FEDERAL MINIMUM UP TO $2 PER HOUR

A House-Senate conference committee tentatively agreed last week to increase the federal minimum wage for most workers from the present $1.60 per hour to $2.00 as of May 1.

Although a final bill has yet to be approved, the measure provides salary increases for approximately 3 million workers and extends federal standard coverage to include about 7 million additional workers, including federal, state and local government employees and domestic service workers.

For the bulk of workers covered by the minimum wage now set at $1.60 per hour, the minimum would increase again in two steps to $2.30 in 1976.

A Chinese grocery store in the Richmond. (Connie Hwang photo)

一間華人在列治文區開設的雜貨店。（黃康寧攝）

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Stamps in China are printed for the people

One of the stamps from the second panda series.

熊猫郵票其中之一款。

ai-chien Wang, one of the ost authorities on stamps the People's Republic of , visited the Bay Area re- y and East/West *was fortu- enough to interview him. The Kong stamp collector, who is late 70s, consented to a ques- nd answer session. —Ed.)*

sn't the printing of stamps nded during the Cultural lution and weren't many o collections destroyed?

that's not true. It was not policy. Of course the stamps ed during that period have a ent look and perhaps many e did not want to have in possession stamps that l make them vulnerable to for cultivating bourgeois ncies. So, some stamps were assuredly destroyed. Also, it e that China stopped export- amps at this time.

s China reprint their com- rative stamps?

stamp world frowns upon it, e Chinese do reprint popular s. They feel that stamps d be available to all collec- They make no secret of the ce. Most of the early stamps ailable at close to face value.

stamps then used as a propa- tool?

y are also used that way in nited States and other coun- The difference is the Chinese o make the stamps available nany people as possible.

Could you describe the indexing system on the bottom of the stamps?

From 1949 until the Cultural Revolution interceded in 1967, "commemorative" and "special" stamps were indexed at the bottom of the stamp. Each commemorative, issued to honor a dated special event, bears the character 紀 on the bottom left margin. Special stamps, issued to honor such things as butterflies, sacred cranes or flowers, bear the character 特.

The first number on the left shows the number of the set (starting with set 1 in 1949 and ending with 紀 124 and 特 75 in 1967). The second number indicates the quantity of stamps in that set. The third, following the hyphen, indicates the place of the stamp in the set. On the right side bottom margin is the year of issue and in parentheses is a serial number in the whole series.

The index system ceased during the Cultural Revolution. Stamps commemorating Mao's poems, sayings and calligraphy appeared. A few stamps were issued in 1967 commemorating Lin Piao's writings. Since Lin has been officially denounced, there is no doubt that the Chinese government discourages the collecting of these stamps. In 1970 a new numbering system was established with a simplified index with just the year of issue and the stamp number in the year.

Could you give some idea of the postage rates for sending letters in China?

Up until 1955 a domestic first-class letter cost 800 yen. The People's Republic inherited runaway inflation from the Nationalists. By 1955 the currency was stabilized and there was no need to continue large denominations. A new currency, the new "renminbi" or people's currency, came into being. One new renminbi equals 10,000 old yuen. A letter can now be mailed for .08 new yen or 8 fen, which is about four cents U.S.

Was print—

Excuse me if I interrupt, but it is interesting to observe how the stamps reflect the national movements within a country. In 1956 China announced to the world that it was simplifying its Chinese characters, and the stamps reflected that change.

Where are the stamps printed?

At first in Shanghai. In August of 1959 the Chinese released a stamp commemorating the completion of a modern stamp-printing facility in Peking. The stamp lauded the cooperation between the Chinese and Czechoslovakia in setting up a new printing process and replacing antiquated equipment. Many of the multi-colored stamps printed since that time exceed world printing standards.

I notice that some of the stamps are rather frayed around the edges.

The Chinese are not too concerned with perforations. But observe the wealth of printed methods—offset, photogravure, simulated paper cuts, simulated wood block and brush painting techniques. They have perfected a way of using metallic ink and of duplicating the diverse gradations of gray used in brush paintings. Notice their exquisite use of gold overprint on red.

Are stamps inexpensive for the collector?

Some are. The most expensive are those issued for military use. A 1953 navy issue is currently selling in Japan for $180 in mint condition. Most stamps are inexpensive. Incidentally, due to a feeling of national pride, the Chinese almost never use English words. One exception is a 1960 stamps commemorating Dr. Norman Bethune, a Canadian doctor who died in China during the Sino-Japanese war.

What about first day of issue and miniature sheets; are these available?

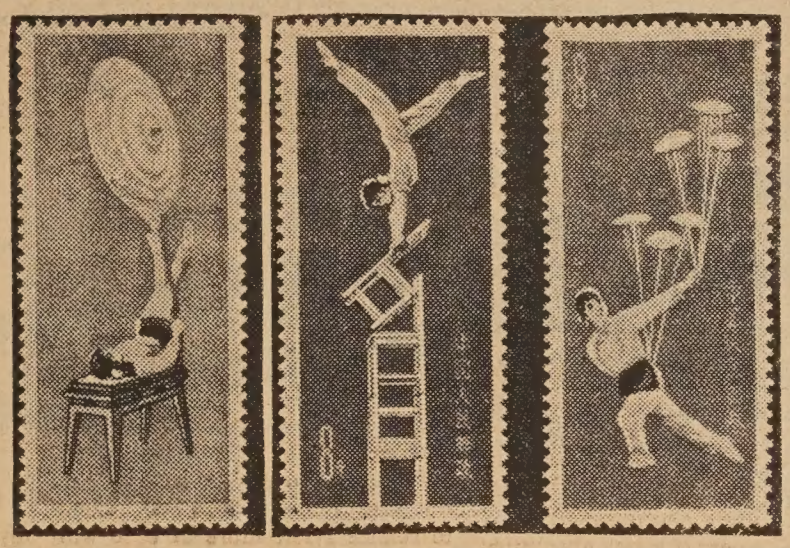
Up until the Cultural Revolution, China did issue these varieties. Collectors such as myself are more intrigued by the variety of the techniques and not by traditional speculative concerns. Notice the detail work in the 1963 series of butterflies. Their habitat is indicated on the stamp by the precise backgrounds. In the 1960 issue honoring the cooperation between the people of Vietnam and China, observe the very subtle differences, done with very simple strokes, in the faces of the Chinese and the Vietnamese girls. Aren't you impressed?

Yes, very much so. What is being commemorated in stamps today?

A recent series featured ships entirely built in China, which the Chinese are very proud of. Modern revolutionary opera, table tennis championships, the new Red Flag Canal in Northern China, pandas, acrobats, the relics recently unearthed—these are some current subjects. Also, the increasing importance of the role of women.

Thank you for the interview.

My pleasure.



New acrobatic stamps issued by China.

中國印發的雜技郵票。

CHINA CAPTURES SOVIET HELICOPTER

TOKYO — China reportedly took into custody an armed Soviet helicopter and its three-man crew March 23, charging the Soviets were engaged in espionage activities on the Sino-Soviet border. The Chinese announcement said that already there have been 61 Soviet air intrusions in the Sinkiang region since january 1973.

Although the Soviets said that the helicopter was on a first-aid mission, the Chinese reportedly found no medical personnel or supplies on board the aircraft, but instead found arms and reconnaissance equipment.

USC RECEIVES GRANT FOR CHINA COLLECTION

LOS ANGELES — Dr. Theodore Chen, professor of international education at the University of Southern California, has donated $8,000 to USC for an endowment fund to support and develop the already extensive collection of Chinese periodicals and literature he has given the school.

The collection concentrates on publications from the People's Republic of China.

CHINESE OPERA BOOED AT HOME

PEKING — *Peking Review* took a look at the newly revived opera from Shansi, "Going Up to Peach Peak Three Times," in last week's issue, and gave it a resounding condemnation.

Described as "a very poisonous weed that negates the Great Proletarian Cultural Revolution, and tries to reverse the verdict on the renegade Liu Shao-chi," the opera is seen as an attempt to vindicate Wang Kuang-mei (Mrs. Liu) for her activities in Taoyuah Brigade, Hopei, during the 1960s.

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WHEN CHINESE BOYS WORE QUEUES

(From left to right) James Lee, George Chang, and Ruby Kim Tape share their early experiences in the United States with an appreciative audience at a Chinese Historical Society meeting March 15. Alice Yu, president of the Society, sits to the right of Ms. Tape. (Arthur Wong photo)

本月十五日，三位第二代華裔在僑美華人歷史學會講述早期在美國之經歷時攝。

By KATIE CHOY

"My father didn't have it, but one fellow in grammar school had a braid," said James Lee.

"I went to Chinese school in San Francisco. All boys had it. My brother and I didn't have it. They made fun of us!" chuckled Chang.

"One boy had it round and round his head," Ruby Kim Tape said.

Lee, Chang and Tape can all remember the days when Chinese boys wore queues. Chang remembers the days of Chinese railroad workers and miners. Lee remembers the days of discrimination, and Tape can remember the lack of Chinese families in American society.

All three were guests of the Chinese Historical Society March 15. They were the first to appear in a series of talks by 2nd-generation Chinese-Americans. Alice Yu, president of the society, said so far speakers are scheduled all the way to June. The society meeets every third Friday of the month at 17 Adler Place.

CHINESE MISSIONARY

James Lee, 74 next month, is the son of the first Chinese missionary to America. His father founded the Independent Baptist Church, now on Washington Street. Lee was born in Chicago and graduated from UC Berkeley in 1926 as an architect.

"We got a job for 35 cents an hour; it was just drafting. There happened to be this instructor who (taught) in high school. He was an architect. There were three architects there. I was doing the drafting work," said Lee.

He said white people at that time got 75 cents an hour doing the same work. He said he looked all over for a job after graduation.

"I was turned down all over San Francisco. I didn't think about it (didn't realize there weren't any jobs for Chinese with degrees)."

Lee said as the years went by his employers knew that he could do the job and gave him more and more responsibilities. However, his title always remained "draftsman."

Among some of his projects were the Chinese Playground on Sacramento Street and the Bay Bridge.

UC CLUB HOUSE

While at Berkeley, Lee said the Chinese Club had to buy a house, knowing it would be hard for Chinese to find rooms to rent. The club bought it from the university president. He said those who didn't find a place to live moved there. When Lee went to UC there were no dormitories.

"During the depression, Chinatown held its own. Those who didn't have any (to eat) just walked in and ate, and those who didn't have too much, went in and got leftovers," said Lee.

"In those days most members were cooks. They took the cable car. (People) beat them. They wanted to sit inside, but most ladies sat inside. Kids grabbed them on the outside. They always carried a bottle of pepper to throw at their (the kids') eyes."

George Chang was born in Hawthorne, Nevada, in 1893. His father ran a store there and recruited Chinese for the mines and railroads.

"Chinatown was two blocks long in Hawthorne. The Chinese worked along the railway and traveled back and forth (to and from Chinatown). There were gambling houses, opium dens," he said.

Chang said Chinatown also served the Indians. He said there was a Free Masons organization there and two laundries. He left Hawthorne in 1905.

"I went back there in 1962. There was only one Chinese there, a cook. I met one man, my schoolmate, a Mexican my age," he said.

RETURN TO CHINA

Chang went back to China to be schooled in 1917. "My old man sent me back there. He didn't want me to forget China."

Ruby Kim Tape, 76, was born in Marysville, California. Her mother was also born in the United States.

"My grandfather came in the 1860s to 1870s. He worked in a laundry. He made enough to have a laundry of his own, and then he sent for my father," she said.

"There were two Chinese theatres (in Marysville) playing Chinese opera, regularly performing. Not too many men had families. All the families stayed in one building. I was born in that building. Teenagers (girls) stayed in the house; it was not nice to go out."

Tape said there were no public schools for Chinese. She said the Chinese went to a Presbyterian Sunday School where they learned English.

"I did go to school when I was about seven but the kids didn't want to play with me. I felt badly. I wandered in the street looking at windows, always being late to school."

'NOBODY CARED'

She said she remembered one day she was late for Christmas exercise. "I guess I looked terrible. (Everyone was dressed up except her.) They said, 'No, you can't come in.' Nobody cared, what was the use? So I didn't go to school. That's when they first let Chinese children go to school."

Tape said she was lucky because her mother was more liberal. She could go out while other girls couldn't. She said her mother sympathized with her since she also had been born in the United States and was "cooped up" as a young woman.

In 1918, Tape came to San Francisco to attend Heald College and also because she had met some San Francisco boys.

One of the most significant events in her life was joining the WACs (Women's Army Corps). She was stationed in various camps around the United States and in 1948 she went to Japan for 1½ years. She then wanted to get out of the WACs and go to Shanghai (there were no stations in that city). She got a job with the S Department's Economic Coop tion Administration, and spen months in Shanghai until she evacuated because the "Com nists were already in Nanking.

Tape remembered the g times she had as a young wo "This bunch of boys had a fra nity house. They would invite girls over. We would have formal dancing—the waltz, trot. . . ."

Lee chipped in, "There wa dating between Caucasians Chinese. There were usually Japanese girls than Chinese. would go to Japanese town find a Japanese girl."

However, Tape disagre "When I was young there lots of Chinese girls."

"But they didn't know ho dance," teased Lee.

TAIWAN STUDENTS PROMOTE GOODWILL

The Chinese Youth Goodwill Mission from the Republic of China recently performed in a variety show at the University of San Francisco, UC Berkeley, and UC Davis campuses.

Featured in the show were a fashion show with costumes from the Chou dynasty to the early days of the nation; modern and classical Chinese dancing and singing; and a gung fu demonstration.

The group, composed of college and university students from Taiwan, are here to promote understanding between students of Taiwan and the United States. Their 50-day visit to campuses in the United States is being sponsored by Chinese Television Service.

TAIPEI WELCOMES LEONARD UNGER

TAIPEI — Liu Hoh-tu, spokesman for the Ministry of Foreign Affairs in Taipei, recently welcomed the appointment of Leonard Unger, new U.S. ambassador to Taipei. Unger was nominated by President Nixon February 15 and is expected to arrive in Taipei sometime in mid-April.

MONEY FOR CENTERS IS DRYING UP

Funding from revenue sharing for eight neighborhood art centers is drying up, according to Supervisor John Molinari. The city will probably not allocate any additional funds beyond the $500,000 set aside in the 1973-1974 fiscal budget. The supervisors had previously indicated there would be an additional $2 million for the neighborhoods in the next four fiscal budgets.

Supervisor Molinari made the comments on on Open Studio KQED-TV, Channel 9, production, "City Hall and Local Art," which airs tonight at 10 p.m. and has a repeat showing April 4 at 6 p.m. The producer of the show is Loni Ding.

CHINA AIRLINES HIKES RATES

TAIPEI — China Airlines announced March 17 that the passenger and cargo fares will rise seven per cent on March 28, in response to a request made by the International Air Transport Association. This will mean that the one-way fare from San Francisco to Taipei will be US$930.52 for first class and US$583.15 for economy class.

CHANNEL 4 TO AIR CHINA FILM SERIES

"One Man's China," by n British journalist Felix Gre will be aired on KRON-TV, C nel 4, beginning Friday, Marc at 7:30 p.m.

The series will consist of s programs: "One Nation, M Peoples," March 29; "Eigh Nine in the Morning," Apr "Friendship First, Competi Second," April 12; "A Great T urehouse," April 19; "Self- ance," April 26; "People's C mune," May 3; and "Peo Army," May 10.

There will also be a simulca Cantonese over KRON-FM, by the Chinese Media Comm simulcasters Clifford Choi, Lau, Frank Lee and Kath Wong.

Greene explored China for months in 1972 with his fa going to places where no Wes ers have gone since the Re tion.

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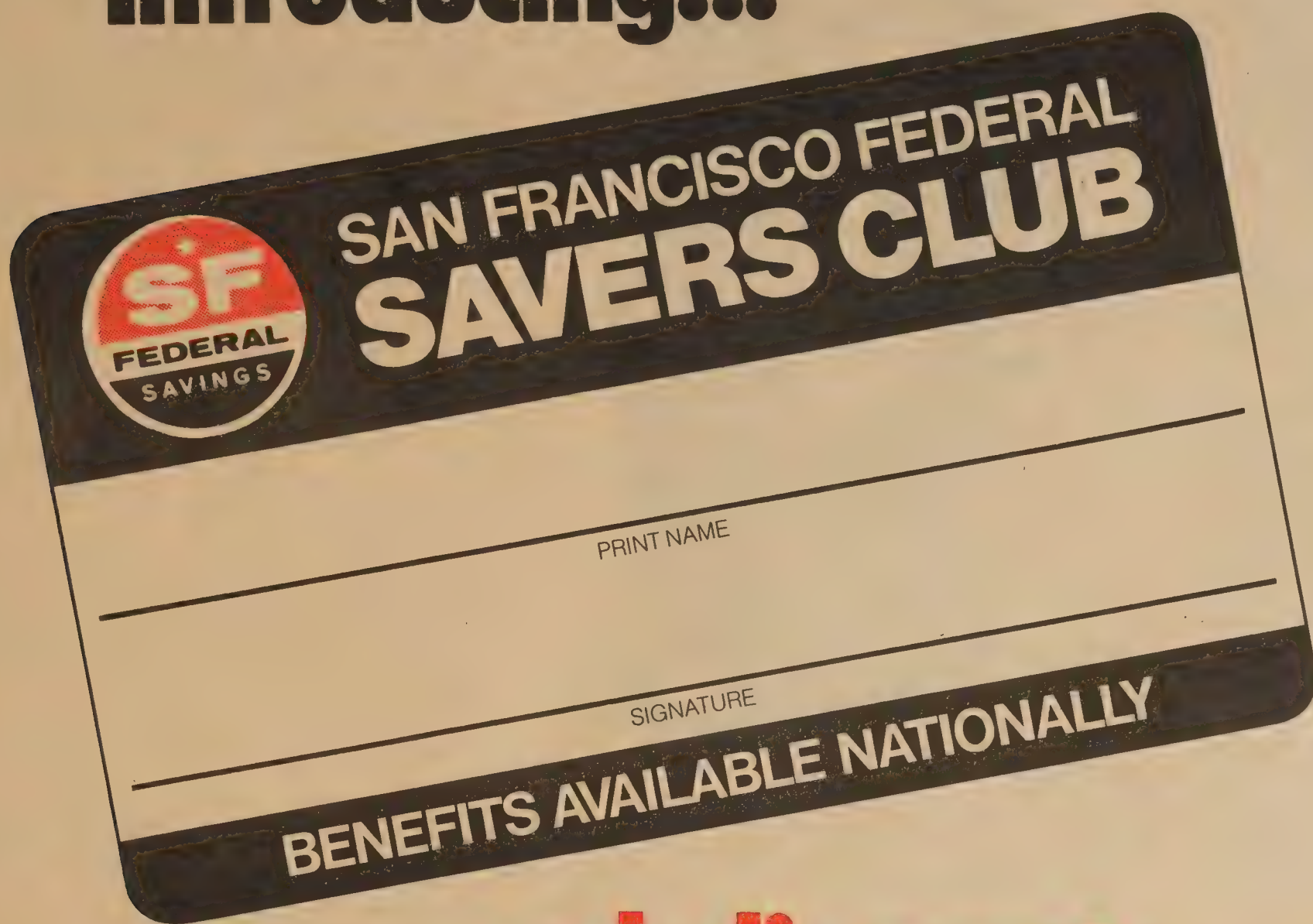

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BEGINNING MANDARIN STARTS APRIL 1

"'Learning Mandarin," a language series sponsored by the Chinese Media Committee (CMC) of Chinese for Affirmative Action, will be rebroadcast starting with the elementary series April 1. The program will be aired Monday, Tuesday, Thursday, and Friday, 10 to 10:30 p.m., on KALW-FM, 91.7.

Each week two new lessons are taught. Tuesday's and Friday's lessons are repeats of Monday's and Thursday's. The advanced series began in January and is now aired from 10:30 to 11 p.m. after the elementary series.

The textbook, "Elementary Chinese, Parts I and II," can be purchased by sending a check for $3.75 to Learning Mandarin, c/o CMC, 669 Clay St., S.F. 94111.

"Learning Mandarin" was designed to teach Mandarin to the general public and Cantonese-speaking Chinese. Since July the program has completed the elementary and intermediate series.

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events

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Lecture and film on excavation and art history in 20th century China at the University YWCA's spring art luncheon, Y-House, 2600 Bancroft Way, Berkeley.

FRI., MARCH 29, 5:30 P.M.
Chinese painting and calligraphy exhibition and demonstration by Diana Chen Chang at International Student Center/Artists Embassy, 70 Oak St. Dinner (5:30 p.m.), $3.50; program (7 p.m.), $2. Info and reservations: 626-3999 or 626-6974.

FRI. & SAT., MARCH 29 & 30, 7 P.M.; SUN., MARCH 31, 3 P.M.
Slide show talk on education in China by member of The Association of Chinese Teachers (TACT), who visited China, at the Asian Community Center, 846 Kearny St. Info: 397-0629. Free.

SAT., MARCH 30
Koffee Klatch to be held for parents of students in all elementary schools in Zone III. Morning session (10:30–noon) conducted in Chinese and English at Commodore Stockton School. Afternoon session (1:30) conducted in Spanish and English at Marshall School, 1575 15th St. Info: 864-3303.

This gilded bronze figuring with an adjustable lamp dates back to the middle of the Western Han dynasty (end of the second century B.C.) and was unearthed in 1968 at Mancheng, Hopei. It is but one of the archaeological finds to be featured in "China's Archaeological Finds" on KQED-TV, Channel 9, Wednesday, April 3, at 6 p.m.

第九號電視台將在下月三日下午六時播映"中國之考古發現"。圖示一新近出土之西漢朝代鍍金銅像。

SUN., MARCH 31, 3:30–6:30 P.M.
Easter party sponsored by Chinese American Citizens League at John Sutter School, 3200 Forbes Ave., Santa Clara. Members and family free.

TUES., APRIL 2, 8 P.M.
Meeting: Chinese American Citizens League features guest speaker Alan Wong of Asians Inc. at the NORCAL Savings in Cupertino. Wong will speak on how to acquaint Asians regarding government aid in business.

WED. & THURS., APRIL 3 & 4
East-West Players' "Harry Kelly," a dramatic love story set against the background of a Japanese war relocation camp in Arizona during World War II, opens at 4424 Santa Monica Blvd. in Los Angeles. Opening night tickets: $6.50, $6, $5.50 and $5 including champagne reception. Tickets during regular run: $4.50, $4, $3.50 and $3. Student discounts and group rates available. Reservations and info: (213) 660-0366.

SAT., APRIL 6, 9 P.M.–1 A.M.
Benefit dance for scholarships, featuring East Wind and Maharlika at Milvia and Allston Way, Berkeley. Sponsored by the Berkeley Asian Student Union.

SAT.–FRI., APRIL 6–12, 4 A.M.–10 P.M.; SUN.–SAT., APRIL 14–20, 2:30 A.M.–MIDNIGHT
Spring meditation sessions by the Sino-American Buddhist Association at Gold Mountain Dhyana Monastery, 1731 15th St. Info: 621-5202.

SUN., APRIL 7, 3 P.M.
Meeting featuring Assemblywoman March Fong, candidate for secretary of state, sponsored by Chinese Americans for Political Action, at Lucie Stern Social Hall, Palo Alto Community Center, 1305 Middlefield Road, Palo Alto.

WED., APRIL 10, 1 P.M.
Chinatown YWCA membership drive at the YWCA, 965 Clay St.

UPCOMING PROGRAMS ON OPEN STUDIO

Loni Ding of KQED-TV's Open Studio (Channel 9) recently announced the dates and times of upcoming programs of special interest to Asian communities: "The Discovery of a 2,100 Year Old Tomb," a half-hour color film produced by the Peking Central News Agency which shows the step-by-step excavation and display of funeral objects found in a tomb in Changsha in 1972 (Thursday, March 28, 6 p.m.); "China's Archaeological Finds," a half-hour black and white program about some of the archaeological finds discovered all over China during the Cultural Revolution (Wednesday, April 3, 6 p.m.); and "Korean Dance and Music," presented by the Korean-American Political Association (April 3, 10 p.m.).

Ms. Ding also announced that Open Studio is community access programming and is open to community groups to apply for production services and air time. Interested parties can write Open Studio, KQED, 1011 Bryant St., S.F. 94103, or call Loni Ding, 864-2000, ext. 247.

SAN MATEO COLLEGE OFFERS STUDENT AID

The College of San Mateo's Financial Aid Office invites those students who wish to attend next fall to contact their office by May 17 to receive maximum consideration for grants, loans, and work-study plans made possible through federal funds. By calling 574-6146, or contacting the Financial Aid Office, Building 1, Room 221, College of San Mateo, 1700 West Hillsdale Blvd., San Mateo 94402, students can receive more information.

DEMO CLUB ENDORSES ROTH

The Chinese American Democratic Club, Inc., this week announced its endorsement of William M. Roth, Democratic candidate for governor of California.

According to Ling-chi Wang, president of the club, Roth captured the necesssary majority on the third ballot, with Assembly Speaker Bob Moretti and Secretary of State Edmund G. Brown, Jr., ranking second and third.

Intense debate preceded the balloting. Club members wanted to know the accessibility, responsiveness, and integrity of each candidate, and in particular they emphasized the importance of continuous communication between the club and candidates it endorsed.

These special concerns were voiced and heatedly debated when the endorsements of Congressman Phillip Burton and Assemblywoman March Fong, a Chinese American candidate for secretary of state, were brought up. After a lengthy debate, the club endorsed Phillip Burton for the new Sixth Congressional District and voted to support Herman Sillas, a Chicano lawyer from Los Angeles and chairman of the State Committee of the U.S. Commission on Civil Rights, for the office of secretary of state.

For the seat vacated by former Congressman William Mailliard, the club overwhelmingly endorsed Assemblyman John Burton.

In the 16th Assembly District, to be vacated by John Burton, the club gave an "enthusiastic endorsement" to Father Eugene Boyle because of his "long established record of fighting for and with the poor, minority and oppressed." In the 17th and 18th districts, the club reaffirmed its long-standing support of Willie Brown and voted almost unanimously to endorse no candidate for the seat currently occupied and sought after by Leo McCarthy.

The club also endorsed incumbents U.S. Senator Alan Cranston, State Senator George Moscone, and State Superintendent of Public Instruction Wilson Riles. For the offices of lieutenant governor and state controller, the club voted to support State Senator Merv Dymally and Supervisor Robert Mendelsohn, respectively.

USF TO CELEBRATE INTERNATIONAL WEEK

Marking the official opening of University of San Francisco's annual international week, priests and students from more than 20 nations will join to celebrate an international mass this Sunday at 4 p.m. in St. Ignatius Church on campus.

Other international week events open to the public include: Filipino Barrio Fiesta, featuring dinner, entertainment and crafts, Sun., 7:30–11 p.m., University Center Commons, $3; International Food Bazaar, Tues., April 2, 11 a.m.; World Religious Panel, Tues., 8 p.m.; and International Night Performance, reflecting the diverse cultural traditions at USF, Fri., April 5, 8 p.m., Memorial Gym, $2.

For further information or tickets, contact the USF International House, 1970 Fulton St., 666-6214.

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The Chinese Bilingual Pilot Project, ESEA Title VII, is seeking Chinese-Americans who can write children's stories regarding the Chinese-American experience in San Francisco and/or in California. Stories can be written in either Chinese or English. Writers should submit a sample story to Chinese Bilingual Pilot Project, Commodore Stockton School, (Attn: Mr. Victor Low, Project Manager) 950 Clay Street, San Francisco, CA. 94108

The following guidelines should be adhered to for the sample story: 1. Appealing to 4th-6th grade children; 2. Factual in content; 3. 500-750 words.

Those writers whose materials are acceptable will be considered for consultant positions in the project. Deadline for submission is April 17, 1974.

Suggested topics: Angel Island, Building of the Railroad, Growing Up in Chinatown 1920's, 30's, 40's, 50's, 60's; English School and Chinese School; My Family Association; Caught Between Two Cultures; My Most Unforgettable Chinese-American; The Art of Lion Dancing; My New Country.

MABEL'S TABLE 家常食譜

By MABEL LAI

EGG TWIST (Gai Dahn Sahn)

Dough: 2 cups all purpose flour
6 eggs
1 tesp. baking powder
1/2 tesp. amonia bicarbonate

Syrup: 2 cups sugar
¼ cup honey
2 1/3 cups water
1 tesp. vinegar

Method: 1. Put flour in a large mixing bowl. Make a well in the middle. Stir in eggs, baking powder and amonia bicarbonate. Mix well.
2. Turn dough out onto pastry board. Knead well till soft. Return dough to bowl. Cover with a wet cloth.
3. Let dough raise for 15 minutes.
4. Turn dough out onto pastry board again. Roll it out into a large circle, about 1/8" thick.
5. Cut dough out into strips about 4" long.
6. Fold several strips together then cut into 1½" wide strips.
7. Make 3 slits in the middle of the strips, about 2" long.
8. Put 2 strips together, one on top of each other. With fingers, push cut parts through slits, forming a multiple twist.
9. Deep fry twists in hot oil till crispy and golden.

Make syrup: 1. Dissolve sugar in boiling water. Add honey. Turn heat down to low for 3 minutes. Add vinegar.
2. When syrup becomes thick, drizzle on twist. (to test syrup: dip one chopstick in syrup. Lift chopstick out and if a thread forms or if syrup drops in water forming a small solid lump, then it is ready.)

＊雞蛋散

材料：(麵團)—麵粉兩杯；雞蛋六隻；發粉一茶匙；硝半茶匙，(糖醬)—白糖兩杯；蜜糖小半杯；水兩杯；又三分一杯；醋一茶匙。

製法：(一)把麵粉放在一個大圓盆中，中空一洞，倒進蛋、發粉及硝，拌勻之。(二)把麵團放在板上搓至柔軟，放回圓盆中，蓋上濕布。(三)讓麵團發起約十五分鐘。(四)再放麵團在板上，輾壓成八分一寸厚的大圓餅。(五)切成約四寸長的麵條。(六)把數條麵條相疊，橫切成寸半小條。(七)在小條中切二寸長裂縫三條。(八)把兩小條相疊，用手指把麵條各自別條裂縫中拉出，成扭轉之花捲狀。(九)放在油中炸至脆及金黃色。

糖醬製法：(一)以沸水溶白糖，加上蜜糖後以慢火煮三分鐘，加醋。(二)當糖醬濃時(插筷子其中，拉出時成拔絲狀便可。或以一滴糖醬放清水中，如成硬塊狀亦可)，塗上蛋散。

笑話邦交

韓戰期間，克拉克中將對一羣南韓軍官演講，中間插了一則自己喜愛的笑話。他用兩分鐘把笑話講完時，便由譯員翻譯，不料譯員只簡短說了兩三句話後，便使在場的人無不捧腹大笑。

克拉克將軍大爲驚服。事後克拉克將軍問那譯員，那麼長的一個笑話，韓國話何以三言兩語就能說完。

「是這樣的，將軍，」譯員說：「並不可能每人都能領會這則笑話，所以我對他們說：『這位將軍剛剛說了一則笑話，務請各位大笑，以睦邦交。』」

知道不知道？

＊據紐約公立圖書館統計，該館藏有以女人爲主題之書籍共一萬五千五百種，

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五、徐悲鴻「向日葵與鷄」。
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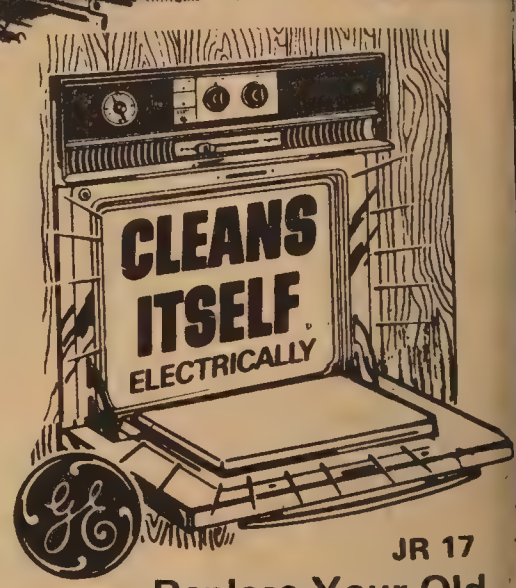

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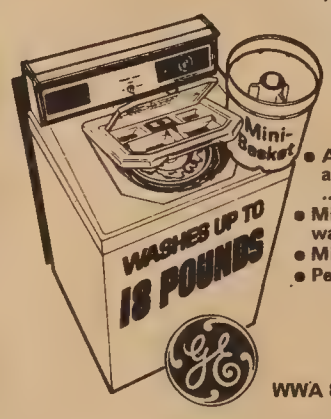

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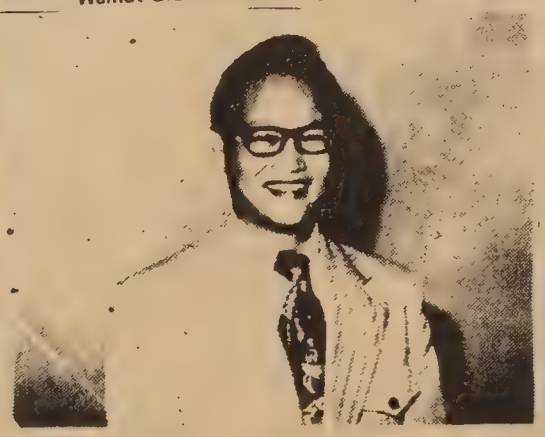

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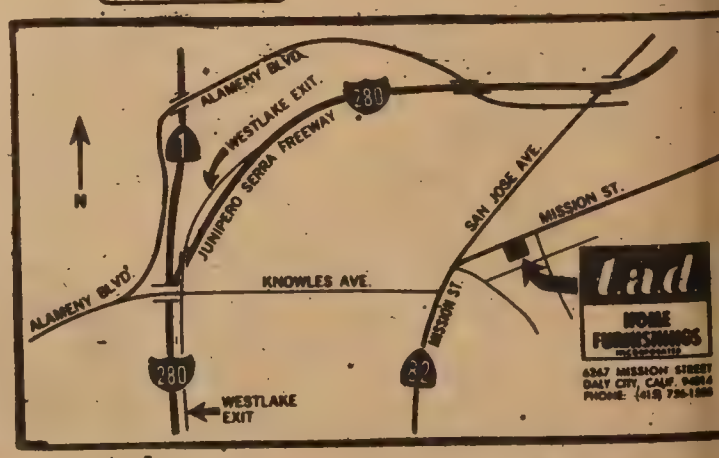

淺論針灸

針灸能治病嗎？似乎是一種神秘。到今天，還有很多人在懷疑？這或許由於總沒有一個正確答案的原故。因此也有人認爲針灸是不科學的，不適宜在醫療方面發展。

其實針灸在醫療方面的功能，是非常的顯著。且有很成功的實效。只是有些人還未能深刻明瞭個中底蘊，才有誤解的流傳。

針灸與其他醫療法有很大的區別。一般的醫療工作，都是採用成藥從外向內以運用藥物的功能去療治。這如同甲乙兩國在交戰。甲國是專靠外力的援助。由別的國家供應武器彈藥，藉以抵抗敵人。針灸則不然。

針灸在醫療的過程上，是由內向外。利用人體原有的「自療能」，使之擴展。藉以發揮其「自療能」之作用，而消除病患於無形。

而且，也如同甲乙兩國在交戰。乙國發揮自己固有的力量。產生新的戰鬥成員，以殲滅敵人。

所以針灸能治病，是有其道理。既不神秘也有根據。在古書冊籍之中：有「營」、「衛」、「養」三者結合之說法。

所謂「營」；乃是營生新的機能。「衛」，是衛護氣血的流通。「養」，乃保養着體質的健復。這一連貫的發展，端賴針刺之後，發揮激動的作用，才能產生醫療上的功效。

所以，針灸能治病，是有系統而又有根據的一種，從內發展「自療能」的醫術。

因爲在人體中；遍佈着氣血交流的系統，正如在地面上，有着四通八達的交通網一樣。如果有那一個系統發生了障礙；不能通暢；就會發生影響以致全部梗塞。

以地面上的交通爲例，就是發生了交通事故，如就人的身體而論，就是生了疾病。

人身上的氣血系統，合稱爲十四經脉。其分配法是：

一、手太陰肺經。二、手陽明大腸經。三、足陽明胃經。四、足太陰脾經。五、手少陰心經。六、手太陽小腸經。七、足太陽膀胱經。八、足少陰腎經。九、手厥陰心包絡經。十、手少陽三焦經。十一、足少陽胆經。十二、足厥陰肝經。十三、任脉經。十四、督脉經。

以上所舉之十四經脉，不論任何一個經脉生了毛病，一經針刺之後，立刻發生興奮或鎮靜的作用。這種激發神經的活動，是振奮着人體潛有的「自療能」。使之產生修復與調整代謝機能的功效。

所以說：針灸能治病，是不同於其他的醫療方法，因其不以外來病源爲對手。不着重局部組織之治療。而是激發與調整着神經機能，使之恢復產生新的力量，以達到治病的目的。

故有時針灸可以用同樣的穴位，能治兩種方向不同的病患，決不是頭痛醫頭，脚痛醫脚，乃是循經治病，依穴療疾的卓越醫道。

針灸治病有三點是很重要的：

第一、要能掌握着在時機上的刺激。也就是說，在病發之後，或是病發之前，是早晨是晚間，是寒是暖，都當審慎行之。

第二、要能確定穴道的部位刺激。是刺上醫下，是刺下醫上。還是刺脚醫頭，都必須應有一個正確的選定。

第三、要注意着手法刺激，看清對象是老是幼，是肥是瘦，是强壯是軟弱，然後要確定手法刺激的功夫，採用强烈的手法或是溫和的手法。不應一概不分，而都以同樣的手法刺激。

因爲針灸並非萬能，在醫療施用方面，仍宜慎重使用，但其簡便和奏效之速，而實非其

短聞

＊四月起加零售稅

平稅委員會主席賴利謂，自四月一日起實行增加零售稅一仙，業經分函通知零售商，除快車交通體系三縣自五仙半增加至六仙半外，其餘各縣將自該日起自五仙增加至六仙，快車體系三縣包括三藩市、亞拉密打及干杜拉哥士打。

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關注社區之情尚待改進

三藩市列治文區華人居民衆多，有本市「第二華埠」之稱，已是衆所週知的。據一九七〇年人口統計數字，列治文區有華人上萬，佔全市華人總額差不多二成。今日當更不只此數。

衣、食、住、行是關係民生至大的四件事。列治文區得華人喜愛，紛紛搬入區內居住，該區環境具有優越條件，是不容置疑的。本文將以房屋地產爲重點，討論華人聚居在列治文區內的各種因素。（本文分兩期刊登）

華人紛紛在列治文區購置實業在近五六年間更見蓬勃。區內房屋及商店（見附圖刊在英文版第七頁）據市政府地產估價局統計，一九六八年有百分之十六點一爲華人擁有。惟去年則升至百分之二十七點七。五年間增加幅度之大，可謂驚人。

三藩市萬國協助社職員鄺馬綺玲女士說：「尋得一棲身之所是最基本的一種安全感。拿新移民來說，買了間房子自己住，當無被迫遷之虞了。」

鄺女士在協助移民工作上富有經驗。她認爲華人歡喜在列治文區置業並非是想投機或在「炒地皮」。只是想和親友住在一起或因交通便利出入容易而已。

列治文區內聖約翰長老會教堂的胡啓邦牧師說華人在購置實業方面一擲千金毫不吝嗇，其他人恐怕做不到。他認爲列治文區的華人仍向華埠作認同，到華埠來工作購物。胡牧師說除了教會團體外，在列治文區也沒有甚麼華人社團可言。他和鄺女士說在區內的華人而言，列治文區是個所謂「睡房社區」、寢於斯而不屬於斯者。

公共衛生處的吳莊德君 Jon Wu 說假以時日列治文區或眞會成爲第二個華埠的。吳君亦是列治文區計劃協會的副主席。他說該區的華人很少關懷或參加該會的活動。他鼓勵華人一改以往的「各家自掃門前雪」的作風，在改善社區計劃裡扮演較活躍的角色。列治文區計劃協會本身倒很活躍：在美化社區及改善公共交通服務方面都頗有成就。主席丹尼加斯亦表示歡迎列治文區內的華人參加該會的工作。丹君說計劃協會經常有通知區內各樓宇業主有關公聽會等集會。華人反應毫不熱烈，但丹君表示，有些華人收到英文通告也看不懂，對該會存有隔膜是難免的。

三藩市都市重建會列治文區主持人哈拔說區內華人不很熱心是實情，但區內白俄居民，青年人及富有人家也都不見得怎樣活躍呢！

胡牧師也是計劃協會會員。他說市政府的行政措施往往和列治文區內的華人有切身關係，但目前華人仍缺乏組織力量，無法影響政府的決策。（下期續完，史賓格、許權威聯合報導）

短聞

＊教育討論會

三藩市第三教育分區（包括十九間小學，位於華埠、美愼區、及怕圖路山等區），定於三月三十（星期六）上午十時至十二時在襟馬多士德頓小學舉行討論會，講題包括三藩市教育局結構，混校情形，和參事會等事項。屆時由第三區的華裔家長聯絡人陳馨儀小姐用中文講解，歡迎家長參加。

另一個同等性質的討論會定於同一天在美愼區馬素小學舉行，地址在第十五街一五七五號，時間爲下午一時半至三時半。

第三教育分區的行政主任爲陳美霞女士，家長有問題，可致電八六四—三三〇三詢問。

＊茅台減價

中國出品之茅台酒在香港減價，十八安士瓶由十九元二角減至十二元，九安士瓶由九元六角減至五元。

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加州範圍下的社保補助金

三藩市安老自助處編

自一九七四年一月一日起，全國實施一項保障人民入息的計劃。這個計劃取名「社保補助金」（簡稱補助金），是將以前各州市政府主持的三項成人福利金（即老人福利金、殘廢者福利金及盲人福利金）收回、交由聯邦社會安全局管理。那三項成人福利金一向由聯邦補助，而由各州市政府酌情增加各項利益。故各州市的福利金各有不同。聯邦社會安全局收回管理後，全國各地的社保補助金劃一金額，仍可由各州市增補利益。加里福尼亞州的福利金一向比別州較爲優厚，故加州人士今後領取的社保補助金，事實上比聯邦所規定的標準數額有些出入，而且還有其他利益爲別州所無者。本文目的在於說明加州範圍下的社保補助金的實際金額與其他利益。

＊＊ 加州補助金的基本利益 ＊＊

㈠六十五歲以上的單身老人，或單身殘廢者—每月可領二百三十五元（其中聯邦政府付一百三十元，加州政府補貼一百零五元）。

㈡單身盲人—每月可領二百六十五元（聯邦政府付一百五十元，加州政府貼補一百一十五元）。

㈢夫妻兩人同是六十五歲以上或係殘廢者—每月可領四百四十元（聯邦政府付一百九十五元，加州政府補貼二百四十五元）。

㈣夫妻兩人同是失明者—每月可領五百三十元。

㈤十八歲以下的殘廢者—每月可領二百一十二元。

附註：

㈠倘你是住在別人的家中而住宿免費者，你的補助金較上述爲少。

㈡倘你合格領受上述補助金時，你還可獲得一份醫藥救濟咭，憑咭可享受若干免費醫藥治療。

㈢倘你的居所不能煑食者，你每月可獲額外的廿五元。

㈣倘你住在非醫務的頤養院內，你每月基本補助金可達二百八十三元。除此數外，你尚可領得最少廿三元，以爲私用。

＊＊ 其他利益 ＊＊

社保補助金受惠人除可獲得補助金和醫藥咭外，可能再領受下列重要的利益：

㈠緊急貸款—　社保補助金受惠人如未能及時收到支票時，可向社會安全局報告；倘你在四日內尚未收到支票，你可向當地福利署借取緊急貸款二百元以下之數（免利息）。

㈡家內護理服務—倘你須要人在家內照顧你（打理家務及服侍），當地福利署可能供給你每月值二百五十元的服務，使你獲得幫助。再則，如你身體係重傷者，你有權僱用自己的服侍人員，每月可得上期支付的四百五十元現金，以爲付工資之用。

㈢「特殊情形」所需的開銷—所謂「特殊情形」係指受惠人所遭受的不尋常而不會復發的情況而言，如購換必要的傢私和設備、或因災害損失的衣物，必要的搬遷費、必需的房屋修葺費，和無能力付款的宿所費用。當地福利署可代付此種「特殊情形」的開銷。

㈣其他服務—倘你須要幫助藉以維持你獨立的生活，或想知道向何處求申請社保補助金的人士須具下列條件：

㈠六十五歲以上，或殘廢不能工作，或雙目失明。（殘廢或盲目的申領人須受醫生檢驗，不收費用。）

㈡申請人必須居於美國境內，必須是籍民或永久居留外人。

㈢有限度的入息（詳見下文）。

㈣有限度的財富（詳見下文）。

＊＊ 入息的限制 ＊＊

如你沒有其他收入（所謂其他收入係指退休養老金、軍人退休金、勞工補償金、恩餉、年俸、贈禮等而言，與賺取的工資不同），你可領到基本的補助金（即六十五歲以上的老人或殘廢者可得二百三十五元）。如你每月有其他收入，其爲首的二十元不計。例如，你每月有恩餉收入一百元，其中八十元在計算之列，你所得的補助金便爲一百五十五元，即二百三十五元中減去八十元。此外，如果你仍做工的話，你所賺的工資入息爲首的六十五元不計算，其餘額一半則須在補助金內扣除。你全部入息如超過你的基本補助金數額，你便不及格申領。

＊＊ 財富的限制 ＊＊

正如入息一樣，個人擁有的財富，有些可以不受計算而自保留的，你仍可合格申請補助金。其中最普通而不受計算的財富有下列種類：

居屋（價值並無限制）

家庭用具與個人用物（市價一千五百元）

汽車（市價一千二百元）

人壽保險（面值一千五百元）

（申請人如擁有另一部汽車，係用作上班或看醫生之用者，不論其價值多少，不受限制之列。）

申請人的財富（現金、銀行存款、股票、政府公債等），個人不得超過一千五百元，夫妻兩人不得超過二千二百五十元。

＊＊ 申請補助金辦法 ＊＊

你可到社會安全局申請社保補助金，華裔人士可到哥倫布街一四五號社會安全局華埠分處直接申請，或到安老自助處代爲塡表。最好是親自去申請。倘行動不便，社會安全局有外勤人員到你家去訪問。

前往申請時，記緊攜備有關你年齡的證件，如出生紙，做工咭或家譜。如無上述證件，仍可到社會安全局申請，他們可能設法幫你找證據。

如你經濟异常困厄，並有確實證據證明你合格領受補助金者，可請求立即撥款救濟，你可即得一百元以下的現款。

＊＊ 上訴 ＊＊

你對社會安全局或福利署的判決，如有不同意者，你有權上訴。可到當地的法律援助會或人權機構請求協助進行上訴。

＊＊ 成年兒女的責任 ＊＊

年在六十五歲以上的社保補助金受惠人如有成年兒女者，其兒女有須負責供養父母，但新補助金計劃下，一月一日以後所規定的奉養辦法較舊者爲寬容。在新辦法規定中，其兒女如係無須奉養父母者，或答允照新辦法供養父母者，其一月以前所欠的供養費可不必再付。

倘你的入息低微，又乏其他財源，或年齡不足六十五歲者，你仍可申請醫藥救濟、糧食券、或普通救濟。請到福利署查詢可也。

倘你入息過高，不管你是六十五歲以上或以下，但醫藥費用過昂，足

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花園城市（中）

關宇

「烏節律」可稱爲果園路，因爲「烏節」（ORCHARD）是「果園」的譯音。「月世界夜總會」是以最時代化的姿勢出現，舞池綴以千個以上的燈球，電流是和電子琴相通的，所以當樂師彈琴時，琴聲和燈光的閃爍一致，看起來燈光也成爲音樂的表象。

新加坡雖然寸金尺土，但政府方面仍盡量在市區騰出地方來作小公園，有許多街道相交的三角地帶，也修飾得潔淨美麗，繁花如錦，安全島更利用來闢作私人花圃，一方面租給小販賣花，另一方面又可增加鬧市中的悠閑情調。排水溝處處可見，溝水清潔，絕不像好些城市一樣，排水溝變成「汚溝」。

這個「花園城市」不斷在美化市容，廣鋪草皮，栽花種木，雖然人口衆多，而沒有侷促感；加上時有陣雨，空氣清新，雨後綠意更濃，站在「國賓大酒店」的小涼台上瞰望，紅瓦綠樹，附近的馬路，上下廻旋於山坡上，汽車像小甲蟲，穿插在葱蒼的叢林中，眼前確是美景一片。

新加坡並沒有特殊的名勝古蹟，由於這個城市刻意求工，所以處處可遊，處處可觀光。比方植物園吧，它的氣象遠不如三藩市的「金門公園」，紐約的「中央公園」，但它却別具風味，且以熱帶植物爲主要，有三千種以上不同的樹木，四季常青。

植物園佔地約八十畝，闢在一個斜坡上，就着地形開鑿湖泊，建築亭台，地下綠草如茵，並以灌木叢樹砌成各種動物形像，甚覺精巧。園中又有一「蘭花園」，盈千累萬的蘭花，吸引着無數遊客的眼睛，這些在美國屬於名貴的花朵，在新加坡却十分普遍。而且蘭乃新加坡國花，有專家研究培育，加上天時地利，蘭花盛開，每年且有大量出口，爲新加坡賺取一筆相當可觀外匯。

成藥商人胡文虎胡文豹兩兄弟，以「萬金油」致富，他們便是在星洲發跡。胡氏兄弟最重宣傳廣告，爲了推銷成藥，後來在各地辦起報紙來，現在的星系報業成爲中文報顯赫的一系，也算是胡家眼光獨到吧。

胡文虎兄弟在新加坡留下兩個名勝地方，一個是虎豹別墅的胡氏玉屋，另一個是「萬金油花園」。

虎豹別墅並不只是「玉屋」一部份，但目前只有玉屋開放，我們是看過了，如果以民間來說，藏玉確相當豐富，但如看過故宮博物院的藏玉，以大內珍品相較則遜色多了。

此擺賣觀光禮品，印度人賣弄蛇笛，馬來人賣珠鍊首飾，華人賣做古玩品及明信片等，不論玉屋藏玉價值如何，但爲小市民製造職業機會，多了一條「觀光客」財路，其功不可沒。

「萬金油花園」更能吸引遊客，雖然許多人都說它俗不可耐，但我是一個對民俗特別有興趣的人，認爲這個花園並非爲藝術家而設，是爲普通小市民的「賞心悅目」並遷就他們的教育水準而佈置的，對中國的民間故事，塑像設景，也算保留了中國民間的粗拙而另具風格的藝術，這似未可厚非。

萬金油花園門前的對聯是：「萬水匯歸環海銀濤收眼底，金樽共賞前山翠黛展蛾眉。」這也可說明其具山水之美，不過人工斧琢之味特濃，也許便是「雅人」之所以說它俗吧。

花園裏有許多中國街知巷聞的民間故事如「水浸金山寺」，「十重地獄」，「天女散花」，「武松殺嫂」，「王祥臥冰求鯉」，「盤絲洞」，「唐僧取經」，「火燒紅蓮寺」，「姜太公釣魚」，「蘇武牧羊」，「桃園結義」等，雖然有點雜亂無章，但使遊客頗有「柳暗花明又一村」之感。

現在各大城市都有臘像舘之設，是收費入場的，而「萬金油花園」可以說得上是大衆化的免費「臘像舘」呢。（未完、待續）

短聞

＊市營街車禁止攜汽油罐乘車

爲着保障乘客公共安全起見，三藩市市營車當局，早已下令各巴士及街車司機，任何乘客，若攜有滿載汽油之鐵罐等器皿，一律不准上車。

惟近來市營街車交通巡查，曾發現乘客違

[illegible]駕汽車，在途中用罄汽油，無法行駛，迫得攜罐購油補充，方能返家者。

＊修改入籍法案不懂英文入籍

由三藩市民主黨衆議員菲立波頓提出的修改移民入籍法案，在國會衆議院中獲得通過，現正送往參議院商討。

波頓提出的法案，爲留美達二十年之久，年齡已達五十歲以上的

[illegible]試的入籍考試，便可成爲美籍公民。波頓稱，此法案對華人有極大好處，即使不懂英文亦可申請入美籍，該案將在短期內由參議院加以最後表決。

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金山客批世情

費時．失事

專家統計：美國人每年在交通燈前等候所費時間共約三十小時。

金山客曰：易言之，其闖紅燈者，每年可省回三十小時。不過，依交通燈行動者雖「失時」，而闖紅燈者則往往「失事」也。

雪中送冰

三藩市有等業主，不僅繼續提高租值，且假借响應政府節約能源名目，將煖氣由七十度減至六十八度。

金山客曰：租漲而煖縮，此等業主，可算爲「雪中送冰」之流。

崇他會

紐約男士因鑒於婦女解放運動使女權過份高漲，乃倡組協會以振夫綱。

金山客曰：相對「崇她會」，該協會應爲「崇他會」。

李小龍與丁珮

李小龍被「花花公子」什誌，推選爲一九七三年世界性感男性。

金山客曰：此舉將置「丁珮」於何地？

花國皇后

意大利官員倡議向妓女徵收入息稅。

金山客曰：如選舉「花國皇后」，而以交入息稅最多者膺選，當無人反對也。

現場錄音

散步有薪

甲：點解而家轉行做郵差？

乙：醫生叫我咁做嘅。

甲：唔通當郵差可醫病？

乙：一的都冇錯，醫生話人家出薪水我去散步。

華人新社區列治文近十年間發展迅速（上接中文版首頁）

似還未夠。在那裡開設的華人商店也僅限於熟食什貨日用品蔬菜之類，因爲一般列治文區居民大部份還是到舊華埠來工作及購買食品的。

華人餐館在列治文區越開越多，據說因爲那裡居民，白俄佔了很大的份量，他們喜食北方菜，同時中國餐館餐價較廉，也很適宜作「街坊餐館」來發展的。另一方面，有許多華人要改移民身份，經營餐館是一捷徑，而地區和資本額都以列治文區比較適中。

列治文區之成爲三藩市第二大華人社區已是不移的事實，未來發展仍極富彈性，只可惜的是，華人居住在該區雖多，但缺乏組織力，所以在社區活動上起不了什麼大作用，這是值富頗街至亞加露街轉紀利大道到二十亞運由，及西怕思域街夾第六亞運由與柏披利失地奧大道。所謂新華埠區是指第六亞運由夾奇里孟街一帶而言。

新華埠區目前雖能

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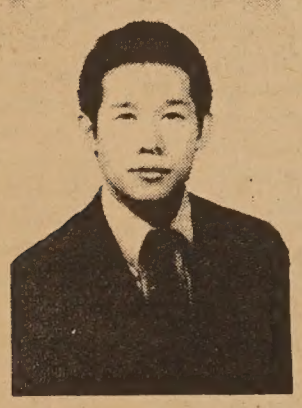
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FEATURING

Richmond Chinatown—the last ten years
Migration to 'the other Chinatown'
Chinese restaurants in the Richmond
Organizing the Richmond Chinese
Growing up in the Richmond

華人新社區列治文
近十年間發展迅速

三藩市的「列治文區」，因中國人居住日衆，據統計共約有九千餘人，所以有「新華埠」之稱。

舊華埠區地狹人稠，而新移民年年增加，向華埠以外的地區尋求棲身之所早已是急不容緩之事，只是過去由於種族歧視及言語隔閡或交通不便等阻障，華人外遷不易，近年這些情況顯有改善，所以華埠外的華人住宅是越來越多了。

在三藩市有三個地區顯著地成爲華人在華埠以外選擇的對象，第一是密慎區，第二是列治文區，第三是日落區。北海岸區當然是華人選擇的第一優先，但該區與華埠爲鄰，現在合併作「華埠北岸區」了，所以不算是華埠外的一個獨立華人區。

在上述三個地區中，密慎區曾有過一個時期是華人選擇的熱門地區，因爲該區氣候好，交通方便（指與華埠的聯繫而言），且商場繁榮，房屋價又不很貴，對華人的條件是適合的，但曾幾何時，西班牙裔民紛紛遷入該區，黑人也利其租值廉宜移居到這裡來，於是居民的質素複雜了，加上灣區快車系統在此建站，建築期間大傷商業元氣，生意一蹶不振，所以該區日見衰落，華人便也不再朝這裡走來了。

跟着下來是列治文區，因爲該區氣候好，交通方便（指與華埠的聯繫而言），且商場繁榮，房屋價又不很貴，對華人的條件是適合的，但曾幾何時，西班牙裔民紛紛遷入該區，黑人也利其租值廉宜移居到這裡來，於是居民的質素複雜了，加上灣區快車系統在此建站，建築期間大傷商業元氣，生意一蹶不振，所以該區日見衰落，華人便也不再朝這裡走來了。

跟着下來是列治文區，中小型商業處處開設，購物容易爲優點，且地近金門公園，頗宜作住宅區，近一二十年間，華人都遷居到這一地區來了，據實業界人士稱，目前華人要買屋，第一便選擇列治文區，所以不僅把房價炒高了，五年內增加了百分之五十以上，而且還炒光了房子，要買竟無貨應市，這才轉移目標到較遠的日落區去，現在「日落區」的房子也很搶手，大約由於華人不善其他的投資，以購買房地產來保幣值，而且又確能保幣值，所以自置，日落區的實業發展，正方興未艾呢。

現在回頭來談列治文區，這區不僅華人人口日增，而且華商也在此發展地盤，中國餐館近五年間更增加了三倍，華文學校也有兩家，教會及社區工作人員都開始對這區華人關注，新僑服務中心和經濟輔導會都會在這區設立辦公廳展開各項服務工作，後以經費裁減才關閉。

列治文「內區」比較人口集中，這區包括

（下轉第十九頁）

新環境　新思想

這二十年間，很多華埠居民已相繼遷離華埠。有些人認爲華埠樓宇舊了一些，租項也不便宜，遷出華埠可能找到較爲新式潔淨的房子。有些人則認爲華埠環境欠佳，對青少年有不良影響，還是遠離華埠比較上算。更有些人認爲如在美國久居，在華埠小圈子中生活不是辦法，早晚還是要衝出這小圈子，加入美國社會主流，故此遷出華埠可說是立志在此長住下去的第一步。

華埠其實也不乏其長處。數代華裔已在此居住工作，認爲「家鄉」。新移民在未習慣此邦風尚之前，眼見華埠的確有如中國的一個市鎮，自然覺得格外親切語交談，對新移民更覺方便。可是華埠也確有很多問題。新移民常批評華埠仍保持很多古舊過時的風俗習慣，有些東西在香港也不行久矣，但却在這裡出現。有些東西雖然大家明白是迷信的，但也沒有人創議廢除。還有華埠盲目的抗拒美國文化，沒有認眞地去幫助生長在東西文化夾縫中的青少年；和在一些與華埠毫無關係的事情上結黨分派，互相敵對；使這社區充滿謠言是非，私人夙怨，和外國政治活動，試問有什麼意思？

華埠居民遷離華埠後，仍是會組織社團，聯絡友情，傳揚中華文化。這是好事，值得我們鼓勵。只希望華裔們離開華埠後，不要把保守過時的思想也帶去。也就是說：要是有決心接納一個新的環境、新的生活方式，也要有決心放下如家族姓氏偏見、漢族優越觀念、重男輕女、崇拜權勢等舊思想。

（劉池光）

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